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THEOLOGICAL OUTLINES.

VOLUME II.

THE DOCTRINE OF MAN AND OF THE GOD-MAN.

BY THE

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INSTRUCTOR OF THEOLOGY
IN THE
WESTERN THEOLOGICAL SEMINARY,
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1894.

TO THE MEMORY OF MY DECEASED GRANDFATHER,

THE REV. JOHN HALL,

SOMETIME RECTOR OF ST. PETER'S PARISH,

ASHTABULA, OHIO:

WHERE HE BEGAN THE FIRST WEEKLY CELEBRATION

OF THE HOLY EUCHARIST IN THIS COUNTRY,

IN THE AUTUMN OF 1842; THIS BOOK

IS AFFECTIONATELY

DEDICATED.

R. I. P.

PREFACE.

The writer desires to apologize for his delay in issuing this second volume of Outlines, which was caused by illness; and to thank his reviewers for their kind reception of the first volume—The Doctrine of God. Some of their criticisms he hopes to take advantage of when the volume comes to a second edition.

One critic has pointed out an inadequate phrase in Quest. 19, § 5: "Religious certainty is based upon moral proof." The writer did not mean that religious certainty has *no other* basis of any kind, but he was speaking of such proofs only as are discovered by the unaided natural reason. The certainty of Faith is, of course, *supernatural;* and has other foundations which supplement and strengthen the proofs discovered in nature.

The writer's language concerning the human element in Holy Scripture, Quest. 15, has been thought too radical. Without attempting an elaborate reply, he will simply say that he did not intend to signify by his use of the phrase "human element" that certain *passages* in Holy Scripture are purely human and others Divine, but that every part of Holy Scripture has both human and Divine characteristics. Every part is Divine as well as human (cf. § 4). Furthermore, the writer is prepared to defend the state-

ment that the Bible, as such, is *inerrant* and *infallible*. Its statements become open to controversy or historical criticism, only when divorced from their organic relation to the Word of God. Of course, when they are thus divorced, they assume a *non-Biblical significance*, and may fail to exhibit some of the characteristics which are looked for in writings purely historical or scientific.

The desire has been expressed for more ample discussion of the subjects treated. The need of this is recognized by the writer; but the purpose of these Outlines demands extreme brevity and forbids such expansion. It is the writer's hope—a hope which has inspired all his work thus far—to compose a much more extended work in Dogmatic Theology. Such an undertaking, if successful, must consume many years of labour. That he may accomplish that labour worthily, the writer asks the prayers of his kind friends.

It is hoped that the next volume, which will treat of the Church, the Sacraments, and Eschatology, will appear next year.

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PART III.—COSMOLOGY.

CHAPTER XII.

CREATION.

Question 71.

What is Cosmology?—Cosmology is that part of Positive Dogmatics which treats of the creation, development and ordering of the Universe by God.

2. In its largest sense, Cosmology includes (a.) Cosmology Proper, or the doctrine of creation: (b.) Angelology, or the doctrine of Angels: (c.) Anthropology, or the doctrine of man.

Question 72.

What is the Doctrine of Creation?—The doctrine of creation is that, in the beginning of time, God created out of nothing, *ex nihilo,* by His will, the heavens and the earth; and that the universe depends upon Him for its origination, preservation and development (Gen. I. 1: II. 3: Exod. XXXIV. 10: Num. XVI. 30: Isa. IV. 5:

XLI. 20: XLV. 7, 8: LVII. 19: LXV. 17: Jer. XXXI. 22: Rom. IV. 17: I Cor. I. 28: Heb. XI. 3: II Macc. VII. 28: Wisd. XI. 17). *S. Thos. Sum. Th. I. 44-46: Forbes' N. Creed, IV: Liddon's Some Elem. 55-66: Univ. Serm. Series II. 32-39: Pearson on Creed, 85–122: Mason's Faith of the Gosp. III. 1-5: Schouppe, El. Theo. Dog. Tr., VII. §§ 4, 12-16. 21-34: Jackson's Works, V. 222 et seq:*

2. The phrase *ex nihilo* does not mean that "nothing" is a positive source of created things, but that no pre-existing materials were employed by the Creator. The cause of the universe was the will of God (Psa. XXXIII. 6). *S. Thos. I. 45 ad tert: Pearson, 93-99: Jackson, ch. 6: Schouppe, VII. 23: A. H. Strong's Syst. Theol., 183. a-c: Hodge's Syst. Th. Vol. I. 554. 555.*

3. The phrase *ex nihilo nihil fit* is true in the sense that every finite substance must have a cause of its existence, other than itself. It is also true that nothing comes from nothing, (a.) by finite power: (b.) as the material out of which something is produced: (c.) by emanation, generation, or evolution (which depend upon matter already existing). But the phrase is not true in

the sense that every substance requires a material source pre-existing. *S. Thos. I. 45. ad tert: Jackson, ch. 4-6: Mason, III. 4: Schouppe, VII. 23, 32: Hodge's Outlines, c. 12. § 11: Shedd's Dog. Th. I. 466, 467: A. H. Strong, 187 a-b: Martensen, § 61.*

4. The word Creation, in its fullest sense, includes (a.) *Immediate* Creation, or the production of primary substances *ex nihilo:* (b.) *mediate* Creation, or the development and formation of the present cosmological order out of materials already made. *Pearson, 99, 100: Hodge's Syst. Th. I. 556-558.*

5. The first creation occurred in the beginning of time (Gen. I. 1). Temporal relations came into existence with created things. Before creation there was no time. The *act* of creation is *eternal,* for it is an act of God. Yet, created *things* are *temporal* and had a beginning, for they were made subject to temporal relations in their original essence (S. John XVII. 5: cf. Q. 49). *Chalmers' Nat. Theol. B. I. c. 5: II. 2: S. Thos. I. 46: Jackson, ch. 7: Perrone De Deo Creat. Pt. II. c. I: Kingdon, 21, 22: Thos. Strong, 206-211: Hodge's Syst. Th. I. 553, 554, 563-565: A.*

H. Strong, 190: Schouppe. VII. 25: Martensen, §§ 65, 56.

6. Creation *ex nihilo* is nowhere directly asserted in the Scriptures, except in the deutero-canonical Books (Macc. VII. 28). But the word Bārā (Gen. I. 1) is used in the Kal species to signify the production of an effect which is without any natural antecedent. It always refers to an act of God, and is never used with the accusative of material. *Liddon's Univ. Serm. Series II. p. 32 note: A. H. Strong, 185: Shedd, I. 466: Hodge's Syst. Th. I. 558-562.*

7. It is objected that immediate Creation is unimaginable. But so is the alternative hypothesis, the eternal existence of matter. Creation *ex nihilo* cannot be absolutely demonstrated, but there is an imperfect analogy of it in our production of ideas and volitions. One thought is not made out of another thought, but is often caused entirely by an act of will. If thoughts were substances, the analogy would be complete (cf. Q. 73. 4). *S. Thos. I. 44. 2: Shedd, I. 467: Hodge's Syst. Th. I. 558-562: A. H. Strong, 186: Kingdon 20. 21.*

8. Bound up with the Doctrine of Creation is

that of *Preservation* and *Providence,* whereby God continually maintains the existence of the universe which He has made, and directs all finite events, whether physical or moral, to the fulfilment of His original design (cf. Qq. 53. 2-5: 76). *S. Thos. I. 103-105, 10, 114-116: Hooker, Ser. III. 3 et seq: Liddon's Christmastide, 290-302: Magnificat, 61-64: Words of Christ, III: A. H. Strong, 202-220: Jackson, p. 282: Hodge's Syst. Th. I. 575-616.*

Question 73.

What are the Chief Systems which are Opposed to the Doctrine of Creation?—The chief systems which are opposed to the Doctrine of Creation are Pantheism, Emanationism and Dualism. *Forbes' N. Creed, 98-100: Liddon's Some El. 55-60: O. Test. Ser. pp. 4-9: Maclear's Introd. to Creeds, 73: A. H. Strong, 186-191: Hodge's Syst. Th. I. 550-553.*

2. Pantheism confounds created things with God, and describes creation as a necessary and eternal process in Divine substance. Such a thing cannot be directly disproved by our unaided reason, and the Doctrine of Creation

rests for its ultimate proof upon supernatural revelation. But, as has been shown elsewhere, Pantheism has difficulties which render its acceptance unreasonable (Q. 38; esp. § 4). *Liddon's Some El. 59, 60: O. Test. Ser. 13-15: Jackson, Vol. V. 295 seq: Hodge's Syst. Th. I. 555, 556: Martensen, § 59: Mason, III. 1: Schouppe, VII. 21, 28-30: Thos. Strong, 160, 194, 196.*

3. EMANATIONISM claims that the world is the result of successive evolutions or devolutions out of Divine substance. It was urged by the Syrian Gnostics of old, and by Swedenborg in modern times. This system (a.) is inconsistent with the doctrine of Divine immutability: (b.) is Pantheistic and thus incurs the difficulties of Pantheism. Since God is infinite and immense (Q. 48), the only emanation of Divine substance which is possible must be *internal* to that substance, *eternal* and *necessary*. Thus the Son proceeds from the Father, and the Holy Ghost from the Father and the Son, in such wise that they eternally and necessarily exist in each other (Q. 67). These conditions are not fulfilled in creation, and the creature cannot have emanated from the Divine substance or from its eternal pleroma. *A. H. Strong, 189: Shedd, I. 470.*

4. DUALISM recognizes and emphasizes the essential difference between God and the world; but, like Pantheism, regards matter as eternal. God, therefore, is merely its fashioner or architect. Its fundamental axiom is *ex nihilo nihil fit* (Q. 72. 3). It is to be noted, however, that atoms, which scientists consider to be the simplest and primary constituents of matter, have never been changed in their properties by any process of Nature's chemistry. Moreover, the exact correspondence of the quality of each atom to the quality of all others of the same kind, and the adaptation of all atoms to their positions in the natural order suggest the thought that they are manufactured articles—not eternal or self-existent. Furthermore, so far as scientists can show, they are not made out of pre-existing materials. *Flint's Theism, pp. 113, 114: S. Thos. I. 46. 3.*

5. Dualism has its own difficulties. (a.) It is inconsistent with the infinite and absolute supremacy of God, which cannot be limited by anything external to the Divine essence: (b.) It is unscientific to assume two eternal principles, when one such cause is sufficient to account for the universe. *Liddon's, Some Elements IV. 142-*

148: A. H. Strong, pp. 186-188: Blunt's Theo. Dic. "Satan."

QUESTION 74.

WHAT WERE THE CAUSES OF CREATION?—The *moving* cause of Creation was the Father's love and good pleasure; the *mediate* cause or *Agent* was the Son; the *efficient* and *perfecting* cause was the Holy Ghost; and the *final* cause was the glory of God, and, as tending thereto, the good of the creature. *St. Thos. I. 44. 4: 45. 2, 5, 6: 65.3: Mason's Faith of the Gosp., III. 2.*

2. It does not lie within the power of any creature to create substantial things out of nothing; for to cause a transition from non-being to being, without the use of secondary causes, requires infinite power. Such power cannot be imparted to finite beings and, therefore, cannot be exercised by them—not even by Angels. *S. Thos., I. 45. 5: 65. 3: Jackson, Bk. 6. P. 2. c. 8: Owen, VIII. 1, p. 177: Thos. Strong, pp. 201-206.*

3. Creation is an act of the entire Trinity. But there is a distinct economic relation between each Divine Person and that act (Qq. 67. 2: 70. 1). *S. Thos., I. 45. 6: Owen, X. 1. pp. 198, 199:*

Maclear, Introd. to the Creeds, pp. 70-72: Ewer's Holy Sp. pp. 9, 10: Hutchings' Holy Ghost, 46, 47.

4. The statement that the *moving* cause of Creation was the Father's love and good pleasure signifies (a.) that God was not under any necessity, but was moved to create by His own will simply (Q. 51. 3, 5) *Mason, Faith of the G. III. 1:* (b.) that creation is to be attributed primarily to the Father, who is the ultimate source of all being, by whose will every external operation of God is performed. *Pearson, 101-104: Liddon, Ser. on O. Test. I. 13-15: Kingdon's God Inc. p. 17: Thos. Strong, pp. 204-206: Moule, Outlines Christ'n Doc. pp. 31, 32: Mason, III. 1.*

5. The Son was the *mediate* cause or *Agent,* because He is the Divine Word and Image of the Father's essence, by whom the Divine Nature and mind are outwardly expressed. He is, therefore, the one *Mediator* between God and all that is not God; the meeting point or bond of created things; the only mediating principle of creation, of Divine immanence in the world, and of revelation to man (S. John I. 3: V. 17: Col. I. 16, 17: Heb. I. 3: I. Tim. II. 5: Psa. XXXIII. 6). *Pear-*

son, 201-204: Forbes, Nic. Cr. XI: Mason, III. 4, 5: Kingdon, 16-19: Moule, 70, 71: Dale, Atonement, pp. 405-408: Medd's Bamp. Lec. pp. 16-32: S. Athan. Contra Gent. 40-44.

6. The Holy Ghost, as Spirit or breath of God, is the efficient principle by which, in accordance with the Father's will and through the agency of the Son, the world is given being, the creature quickened and sanctified, and all things developed to their perfect end (Gen. I. 2: Job XXVI. 13: Psa. XXXIII. 6). *Moule, p. 126: Hutchings' Holy Ghost, 47-49.*

7. The *final* cause of creation was neither the supplying of a deficiency in the Divine essence, nor the pouring forth of an uncontrollable Divine super-abundance (Q. 45. 4); but a voluntary communication by God of His goodness to the creature; and the chief end of the creature is to declare the glory of God (Psa. XIX. 1). *S. Thos. I. 44. 4: Trid. Cat. c. 2. Q. 15: West. Catech. Q. 1: A. H. Strong, 195-198: Hodge's Syst. Th. Vol. I. 565-568: Martensen, § 60: Liddon's Advent Ser. 545-547.*

QUESTION 75.

WHAT HAS BEEN THE ORDER OF CREATION?—The order of Creation by God has been *progressive,* as is shown both by Holy Scripture and by natural science; the progress being from the simple to the complex, and, in the visible order, from the lower to the higher, the inorganic to the organic, the undifferentiated to the differentiated. *A. H. Strong, 191-196: 235-238: Jackson, Vol. V. 233-258: Thein's Anthropology, ch. I-III.*

2. Holy Scripture shows apparently that the Angels were created first, and with simple and spiritual substance (Job XXXVIII. 4-7). Then appeared the primary elements of matter, which were disposed gradually so as to form a cosmos, the heavens and the earth. Finally organic forms of life appeared, each after its kind, in a rising series, culminating in man: who is a *microcosm* and embodies the essential elements of the lower orders of visible creatures, along with those of the invisible, being both material and spiritual. *S. Thos. I. 65-74: Gaume, Cat. of Persev. Vol. I. Less. 4-12: Mason, III. 8: Barry's Bamp. Lec. 123-128.*

3. It is not necessary for a believer in Biblical inspiration to maintain that the Biblical and the chronological order of Creation correspond *in every detail* (cf. Q. 15. 3); but, on the other hand, the substantial accuracy of the Biblical account, as a *sacred summary,* has not been and does not seem to be in the way of being disproved. The word "day" and the phrase "evening and morning" cannot be urged as signifying the *duration* of creation, but only its general order; for the Biblical account itself appears to indicate that several of the "days" had passed by before the diurnal method of measuring time was possible (Gen. I. 14-19). *Ackland's Story of Creation: Forbes' N. Creed, 100-105: Mason, III. 7: A. H. Strong, 194, 195: Perrone De Deo Cr. pp. 81-96: Hodge's Syst. Th. I. 568-574.*

4. Natural scientists agree that the visible order forms a great hierarchy reaching by many upward steps from simple elements of inorganic matter to the complex and living organism of man. They also agree that the simple and inorganic is most ancient, and that the lower and more rudimentary forms of organic life are older than the more advanced and complex—man being the most recent in appearance.

5. There is a controversy as to the *method* of development of organic life. Some maintain that this development has been by *special creation*, each species being formed independently of every other, whatever previously existing materials may have been used. Others, with Darwin, Wallace, Haeckel, and Spencer, claim that it has been by natural *transformation* of species and *descent* of the higher from the lower. This process is called evolution. *Thein's Anthropology, ch. II: A. Moore's Science and the Faith, 170-186: Encyc. Brit. "Evolution": Thos. Strong, 211-218: Barry's Bamp. Lec. pp. 88-102: Darwin's Orig. of the Species, ch. 15: Descent of Man, ch 21.*

6. The Evolutionary hypothesis (though not in its etymological sense, which is materialistic) has been accepted by certain theologians. But no single instance of the descent of one species from another has yet been discovered, and the evidence for the permanence of the species now existing is very strong. *Argyll's Primeval Man, P. II: Ackland, ch. 4: Oxford Ho. Papers, Series II. pp. 148, 176: A. Moore's Essays, Scient. and Philos'l, 61-65, 71-82: Science and the Faith, 168-170, 227-229: Flint's Theism, Lect. 6. § 2:*

Note XXII: Martensen, §§ 62-64, 67, 76: Liddon's Univ. Serm. II. pp. 38, 39: Kingdon, 23, 24, 29-36: S. Thos. I. 45. 8: 65. 3, 4: 66. 1, 2: 105. 5-8: Barry's Bamp. Lec. III: Thein's Anthrop. II. 35-39, 53-67: III. 81-83: Temple's Bamp. Lec. IV. VI: Hutchings, 48, 49.

QUESTION 76.

WHAT IS THE METHOD OF DIVINE PROVIDENCE IN DIRECTING THE COURSE OF NATURE?—The method of Divine Providence in directing the course of nature is two-fold: (a.) by an order of regular operations which, so far as it is understood, is described by the laws of natural science: (b.) by the ministry of Angels and men, to whom He has given freedom and power over nature (Q. 72. 8; *where references will be found:* also 53. 2-6).

2. The uniformity of Divine operations in nature proceeds from their perfection; by virtue of which the same ends are ever accomplished in the same manner—*i. e.,* in the most perfect manner. *Hall's Reasonable Faith, pp. 21, 22.* That uniformity will continue until the present dispensation or economy of God's plan—*i. e.,*

man's probation—has been completed. It will then be displaced by a new dispensation, and a new order of operations. *Hooker, I. 3. 2: 2. 1: Liddon's Advent. Ser. XLI: Hodge's Syst. Th. I. 607-610.*

3. The laws of nature express the usual order of Divine operations, but not their limit. God can operate in an exceptional and miraculous manner whenever it is consistent with His economic design to do so. Yet an established order of nature in general enables men to discover the will of God, thus displayed, and conform to it; it also draws more pointed attention to miracles, when they occur, and to their meaning (Q. 3 and 4). *S. Thos. I. II. 90-94: Liddon's Some El. 57, 73, 74, 184-187: Pref. to 2nd Edit: Hooker, III. 8. 6: V. 9. 1: Hodge's Outlines, p. 270: Temple's Bamp. Lec. 92-96.*

4. All the phenomena of nature are manifestations of Divine activity and presence; yet, in nature, God makes use of a system of *second causes,* from which *natural forces* proceed and by which the natural order is constituted, preserved and carried on. Thus, the primary elements of matter are constituted with fixed properties, and

with energies of various sort which such sciences as Physics, Chemistry, etc., can partially ascertain. Organic matter is also endowed with vital force and propagating power; in its animal forms, with the power of voluntary motion and action. *S. Thos. I. 115, 116: Jackson, Vol. V. 277: Temple's Bamp, Lec. 7-33, 225-228.*

5. God has set over nature a ministry of free and intelligent beings whom He has made in His own image, that He may have dominion over all forces and energies of nature. Man cannot alter the forces of nature, but he is expected to ascertain their laws and to employ them for the glory of God and His own necessities and pleasures. The progress of man is connected with his discovery of the secrets of nature, and his invention of means to make use of such discoveries. *Hooker, I. 8. 4: Mason, III. 3: Temple, Lec. III.* On Prayer as man's instrument of spiritual dominion, See Q. 53. 5, and *Chalmers, B. 5. c. 3: Liddon's Christmas Ser. XVIII. pp. 295-298: Oxf. Ho. Papers, 2nd Series, Gore's Paper.*

6. The Angels are also given power over nature (Psa. XVIII. 10: CIV. 4: Zech. I. 11: Acts XII.

7-10: Rev. VII. 1: XIV. 8: XVI.); but, in the opinion of some, for temporary ends only, as vicars of man until he shall enter into the fulness of his heritage in the renovated and transfigured nature of the new heavens and the new earth (Heb. II. 5-16). *Newman's Paroch. Ser. Vol. II. Ser. 29: Mason, III. 6: S. Thos. I. 110, 114. 4: III. Sup. 91. vel. 93.*

QUESTION 77.

WHAT IS EVIL?—Evil, according to many theologians, is a privation of good. It is not a positive thing in itself, but a defect or perversion of some thing or act which is in itself good. *S. Aug. Enchirid. c. 10 seq: Church Eclectic, Vol. VI. 1-11: S. Thos. I. 14-10: 48: 49: Flint's Theism 233-263: Thos. Strong, 223-277: Blunt's Th. Dic. "Satan": S. Athan. Cont. Gent. II. 1: IV-VII.*

2. A positive being or essence cannot be evil, either *per se* or through participation in another essence. God is the Creator of all things, and the nature which He has given them is good (Gen. I. 31). A thing cannot be evil, therefore, except through privation or corruption of its proper

nature. Evil is not, however, simple nonentity, but a privative relation of entity. The possibility of evil depends, therefore, upon the existence of some good thing of which it is a privation or perversion, and an absolutely evil thing or act is impossible. A thing or act may be good and evil at the same time; good for what it is, and evil for what it is not, but should be. *S. Aug. Enchir. 13, 14: S. Thos. I, 48. 2 ad. 1, 3: 49. 3: Pearson, 114-116: Thos. Strong, 224-230: S. Athan. VI., VII.*

3. There are two sorts of evil: (a.) *Moral perversity* of the creature and its consequences, iucluding *malum culpæ* and *malum pœnæ:* (b.) *Physical evils,* such as appear to be involved in the primitive constitution of things—*e. g.,* the sufferings of irrational creatures, both before and after man's fall. The attempts which have been made to exhibit their relation to the goodness of God are called Theodicies.

4. If our knowledge was sufficient, we should be able to see that those physical evils which are not penal are *not* evil, when viewed in relation to their place in the general scheme of Divine Providence. Our assurance of the goodness and

beneficence of God compels us to believe this. Even in our present ignorance we can see some good reasons for the phenomena in question. For example, we know of pain, that (a.) it is useful to warn creatures against many physical dangers which would otherwise prove fatal: (b.) it is a spur to action, and stimulates a development and discipline of creaturely faculties: (c.) it is a means of spiritual discipline, softening, refining, strengthening and elevating our dispositions and enlarging our sympathies. These and other considerations show that pain and death are not what a malevolent God would have made them. *Flint, pp. 245-252: Hooker, V. App. I. 29: I. 33: Oxford Ho. Papers, 2d Series, pp. 99 et seq: Chalmer's Nat. Theol. Bk. 5. ch. 2: Dale's Atonement, pp. 388, 389: Illingworth in Lux Mundi, 3rd Paper.*

5. The problem of *moral* evil is more difficult. It can exist by Divine permission only; and to say that God could not have prevented it, appears to involve a denial of His omnipotence. On the other hand, its very end is evil, and we are not able to see *how* its permission by God is consistent with His holiness. But the following considerations should enable us to acquiesce in our

ignorance: (a.) Our conviction that God is holy (Q. 57) rests on arguments which cannot be refuted, so that if evils exist which appear to be inconsistent with that truth, the appearance of inconsistency must be due to the limits of our knowledge and understanding: (b.) The possibility of sin is involved in moral probation; and the moral struggles which such a probation occasions are means of spiritual progress. *Thos. Strong, pp. 232, 233:* (c.) The existence of sin has called forth a more glorious manifestation of Divine love than creation itself affords: (d.) Moral evil is not victorious in the long run; and the very acts which are designed by the creature for evil ends are overruled by God so as to become means of accomplishing good ends. This is true, even in hell, among obstinate devils and men, who accomplish good ends, designed by God, even when striving to do evil. *Thos. Strong, pp. 231, 232. cf. also Flint, pp. 252-263: Hodge's Syst. Th. I. 589, 590: Jewett, Lec. II. pp. 59 et seq: Liddon's Christmastide, pp. 181-187, 388-398: Some Elem. 148-155: Hooker, I. 7. 6: V. App. I. 29: Ans. 22: Fisher's Grounds, p. 68: Jackson, Vol. VII. 406-411.*

CHAPTER XIII.

ANGELOLOGY.

Question 78.

What are the Angels?—The Angels (ἄγγελος, messenger) are personal creatures (Neh. IX. 6: Psa. XXXIII. 6: CIV. 4: Heb. I. 7: Col. I. 16: Rev. XXII. 8, 9: II. Macc. VII. 28), free and rational, of spiritual substance, and immortal. They possess similar natures, and form a multitude. *Notes on Angels: Bull's Ser. XI, XII: Jos. Mede's Disc. X: Wordsworth, Pref. to S. Luke: Ch. Eclectic, Vol. 18. 8: Mason, III. 6: Kingdon, 25-28: Thos. Strong, 218-222: S. Thos. I. 50-61: Pusey on Dan. Lec. VIII. IX: Gaume, I. 240-244: A. H. Strong, 221-223: Jewett's Diabol. pp. 21 seq: Medd, §§ 44-52:* [On the value of the Doctrine of Angels, see *Bull's Works Vol. I. Disc. 12: A. H. Strong, pp. 232-233*].

2. The time of their creation (Gen. II. 1: Exod. XX. 11) has not been revealed; but as they sang together when the foundations of the

world were laid (Job XXXVIII. 4-7), they appear to be more ancient than the earth and the composite creatures, including men, who inhabit it. Some of the Fathers said that their creation was contemporaneous with that of man (cf. Exod. XX. 11). *S. Thos. I. 61: Schouppe, El. Th. Dog. VII. 58: Bull, 270-272: A. H. Strong, (e).*

3. That the Angels have free wills is shown by the fact that after their creation they underwent a probation, and that those who fell were treated by God as morally accountable (Jude 6: Rev. XII. 7-9). Actions are attributed to them in Holy Scripture which could only be performed by free agents (I. Kings XXII. 19-22: II. Tim. II. 26), and holiness, which presupposes the possession of moral freedom (Deut. XXXIII. 2: Psa. CIII. 20: Dan. IV. 13, 23: VIII. 13: Matt. XXV. 31: Rev. XV. 6). *Notes on Angels, p. 14 note: S. Thos. I. 59: Schouppe, VII. 49, 67.*

4. The arguments for Angelic freedom prove also angelic intelligence; and creatures which are both free and rational are personal (cf. Dan. VIII. 15-19: IX. 21, 22: S. Matt. XVIII. 10: S. Mark, I. 23-25). Their intelligence is greater than that of man in his present state (II. Sam.

XIV. 20), but they are not omniscient, and cannot directly discern the thoughts of men (I. Kings, VIII. 39: Jer. XVII. 9, 10). Nor can they understand the mysteries of grace, beyond what is made known through the Church (Ephes. III. 10: I. Pet. I. 12); and they do not know the day of judgment (S. Matt. XXIV. 36: S. Mark, XIII. 32). *Schouppe, VII. 49, 52, 62-66: S. Thos. I. 54-58: Hooker, I. 6. 1: A. H. Strong (c).*

5. The Angels are incorporeal (Ephes. VI. 12: Heb. I. 7, 14), and the bodies with which they appear to men (Judges, XIII. 6) are either docetic or temporarily assumed (Tobit XII. 19). In no case are they hypostatically united to their spiritual essence, as in the case of men and of Christ (Psa. CIV. 4: Heb. I. 7). *Schouppe, VII. 42-47, 61, 69: S. Thos. I. 50. 1: 51. 1-3: Bull, 276, 277: A. H. Strong, (b).* They are immortal, as all spirits are; but their life is a derived life and dependent upon the will of God (S. Luke, XX. 36).

6. The power of the Angels is superhuman (II. Pet. II. 11: Psa. VIII. 5: CIII. 20), and miraculous (Gen. XIX. 11: XXXII. 25), and includes power over our bodies (Dan. X. 18: S. Matt. IV. 11: S.

Luke, I. 20-22: XXII. 43: S. John, V. 4), over death (II. Sam. XXIV. 16: Hez. XIX. 35: Acts, XII. 23), and over the material universe (Acts, XII. 7-10: Rev. VII. 1-3: VIII. 5-12: XVI. 1-14); but their power is limited (cf. Psa. LXXII. 18). *Schouppe, VII. 68, 69: A. H. Strong, (d.): Hodge's Sys. Th. I. 641, 642.*

7. The number of the Angels is very great (II. Kings, VI. 16, 17: Job XXV. 3: Psa. LXVIII. 17: Dan. VII. 10: II. Esdras, VI. 3: S. Matt. XXVI. 53: S. Luke, II. 13: Heb. XII. 22: Rev. V. 11). *S. Thos. I. 50. 3: Suarez, t. 2, lib. 1. c. 11: Schouppe, VII. 59: Gaume, I. 253.* They have *similar* natures; but do not, like men, possess a *common* nature. They form *companies*—not races; nor do they marry (S. Matt. XXII. 30). This fact made it possible for a portion of the Angels to fall without involving the rest in their ruin, since each Angel was independent of the rest in his choice. *Schouppe, VII. 79: Mason, III. 6: S. Thos. I. 50. 4: A. H. Strong, 223, 224: Andrewes on the Nativity, Ser. I.* Some theologians have also seen in the lack of a common angelic nature an explanation of the fact that the Saviour took not upon Him the nature of Angels (Heb. II. 16) for their deliver-

ance from sin and misery. *Schouppe, VII. 79: Kingdon, p. 27: A. H. Strong, 223, 224: Andrewes.*

QUESTION 79.

WHAT WAS THE ORIGINAL AND SUBSEQUENT STATE OF THE ANGELS?—The original state of the Angels was one of grace and probation in heaven. But subsequently a portion of them sinned and fell (Jude 6); so that, since that time, there have been two angelic states, the good and the evil, both of which are irreversible. *Schouppe, VII. 55-57, 71-79.*

2. The Angels were created for a free service under God (Psa. CIII. 20). As a preparation for this they had to undergo a moral probation, with its possibilities of evil result (Q. 77. 5). *Notes on Angels, p. 14.* In this probation they were endowed with supernatural grace (cf. S. John, VIII. 44: Ezek. XXVIII. 12-15), and were able to approve themselves as worthy ministers of God. *Trid. Catech. Pt. I. ch. I. Q. 17: S. Aug. de Civ. Dei, lib. 12, c. 9: S. Thos. I. 62. 3: Mason, IV. 7: Schouppe, VII. 55-57.*

3. In time, we do not know how soon, a rebellion occurred in heaven of many Angels,

under the leadership of Satan (II. Pet. II. 4: Jude 6: Rev. XII. 7: S. John VIII. 44). The sin which led to this revolt was pride (I. Tim. III. 6). Its occasion is thought by some theologians to have been a revelation of the dispensation of the Incarnation and of the obligation consequently incurred by the Angels to worship the Word-made-flesh (cf. Rev. XII. 1-6: Heb. I. 6). *Gaume, Vol. I. 240-244: Hooker, Ec. Pol. I. 4. 3: Blunt's Theol. Dic., "Angels": Schouppe, VII. 71-76: Jewett's Diabol. pp. 45 seq: Owen's Dog. IX. 1: S. Thos. I. 63: Perrone De Deo. Creat. pp. 31-35.*

4. Satan and his Angels now dwell partly in hell and partly in this world, especially in the air about us (Job I. 7: II. 2: S. John XII. 31: XIV. 30: XVI. 11: II. Cor. IV. 4: Ephes. II. 2: VI. 12: Rev. XII. 4, 7-9). *Hooker's Ec. Pol. I. 4. 3.* By man's sin they have acquired great power over him (II. Cor. IV. 3, 4: Ephes. II. 2: VI. 11, 12: Rev. VI. 7, 8: IX. 2-13: XIII: XX. 3, 7, 8); but he has been redeemed by the Blood of Christ (Rev. XII. 11: V. 9: VII. 13, 14). *S. Thos. I. 114: Liddon's Passiontide, 84-99: Schouppe, VII. 94-97, 105-112, 84-90: Hodge's Syst. Th. I. 644-648.*

And, with the aid of grace and of the holy Angels, he can overcome and be saved (Rev. XII. 10-16: XIV. 3, 4); but the evil Angels and all obstinate sinners will be cast into everlasting fire, at the end of the world (S. Matt. XXV. 41: Rev. XIV. 8-11: XVI. 10, 11: XVII. 8: XX. 9, 10, 14, 15. cf. Qq. 81. 3: 92. 3). *Jewett's Diabol: Owen, IX. 2: S. Thos. I. 64: Schouppe, VII. 78, 79: Jos. Mede, B. 1. Disc. 4, 41, 42: Gaume, I. 246-253: Blunt's Theol. Dic. "Satan."*

5. Some of the Fathers say that men were created to take the place of the fallen Angels. *Petav. lib. I. c. 14.* All we know, however, is that men are destined to angelic conditions and glory, but are not to be assimilated to the nature of Angels (S. Matt. XXII. 30). *Schouppe, VII. 77.* [On the value of the doctrine of evil Angels, see *A. H. Strong, 233].*

QUESTION 80.

HOW ARE THE ANGELS ORGANIZED?—The Angels, both good and evil, are organized into hosts (Gen. XXXII. 2: S. Matt. XXVI. 53: S. Luke II. 13: Heb. XII. 22. cf. also I. Sam. I. 11: I. Kings XXII. 19: S. Matt. XXV. 41: Ephes. II.

2: Rev. XVI. 10), and are divided, according to the general opinion of scholastic writers, into three hierarchies having three orders each. *Notes on Angels, ch. 3: Blunt's Theol. Dic., "Angels": Church Eclectic, Vol. 18, pp. 719 et seq: A. H. Strong's Syst. Th. pp. 223, 224: Schouppe, El. Th. Dog., VII. 60: Owen's Dog. VIII. 2.*

2. Dionysius, the Areopagite, and others arrange the angelic hierarchies as follows: (a.) The *Thrones* (Col. I. 16), *Cherubim* (Gen. III. 24: Exod. XXV. 20: XXXVII. 6-9: Psa. LXXX. 1: XCIX. 1), and *Seraphim* (Isa. VI. 1-3): (b.) *Dominations* (Ephes. I. 21), *Virtues* (Psa. CIII. 20), and *Powers* (Ephes. I. 21: III. 10: Col. II. 10): (c.) *Principalities* (Ephes. I. 21: III. 10: Col. II. 10), *Archangels* (Dan. X. 20, 21: XII. 1: I. Thess. IV. 16), and *Angels* (Heb. I. 14). The first of these hierarchies seem to be the especial attendants of the Divine Presence (cf. however, S. Matt. XVIII. 10). The second hierarchy is associated with works of power, in nature and warfare. The third fulfills the special commands of God, and contains his messengers to men. The Liturgies of SS. Basil and James mention all the nine orders in the Preface of the Tersanctus. *S. Thos. I. 108: Church Eclectic, Vol.*

18. pp. 719 seq: Owen, VIII. 2: A. H. Strong, 223, 224: Schouppe, VII. 60: Gaume, I. 254-256: Blunt's Theol. Dic. "Angels."

3. Holy Scripture appears to imply the existence of seven Archangels (Zech. III. 9: Rev. I. 4: III. 1: IV. 5: V. 6: Tobit. XII. 15). The names of four are given in the Canonical and Deutro-Canonical Scriptures, viz: S. Michael (who is like God), the tutilary Angel of the Jewish and then of the Catholic Church (Dan. X. 13: XII. 1; Jude 9: Rev. XII. 7): S. Gabriel (the man of God), the Angel of the Annunciation (Dan. VIII. 16: IX. 21: S. Luke I. 19, 26): S. Raphael (the cure of God), the Angel of health (Tobit III. 17: XII. 15): S. Uriel (flame of God) (II. Esdras IV. 1). Jewish tradition adds three other names, viz: S. Chamuel, S. Jophiel, and S. Zadkiel. The names of all end with the syllable *El,* which means God. *Mede's Works, Bk. I. Disc. X: Notes on Angels, ch. 6: Blunt's Th. Dic. "Angels."*

QUESTION 81.

WHAT IS THE PRESENT WORK OF THE HOLY ANGELS IN THIS WORLD?—The holy Angels are sent forth by God "to minister for them who

shall be heirs of salvation" (Heb. I. 14), and to defend them against the snares of evil Angels (Jude 9: Rev. XII. 7, 9: Tobit III, 17: VIII. 3). They are also concerned with the ordering of nature (cf. Q. 76. 5, 6). *Bull, Ser. XI. 277-279: Ser. XII: Gaume, I. 256-261: Shedd. Dog., I. 639-642: Martensen, § 70: Owen, VIII. 3.*

2. Catholic theologians agree that a *guardian Angel* is assigned to each heir of salvation (S. Matt. XVIII. 10; Acts XII. 15, cf. Gen. XIX. 10, 16: XXII. 11: XLVIII. 16: II. Kings VI. 17: Psa. XXXIV. 17: XCI. 11, 12: Dan. III. 28: VI. 22: S. Matt. II. 13, 19: Acts XII. 7: Jude 9). Among the services of Angels, are to convey messages to men (S. Luke I. 19, 26: II. 10: Acts X. 22): to speak to their consciences, and to give them understanding (Dan. VIII. 16: Acts VIII. 26): to succour them in times of weakness (I. Kings XIX. 5-8: Dan. X. 18, 19: S. Matt. IV. 11: S. Luke XXII. 43): to pray with and for the Church (Zech. I. 12: Rev. VIII. 3, 4): to carry the prayers of men to heaven (Dan. X. 12: Tobit XII. 15): to bear the souls of the faithful to Paradise (S. Luke XVI. 22): to care for their bodies (Jude 9). They witness our actions and our judgment (Eccles. V. 6: I. Cor. IV. 9: I.

Tim. III. 16: V. 21: Rev. III. 5: II. Esdras XVI. 66). They rejoice over our repentance (S. Luke XV. 10). They set an example for us (S. Matt. VI. 10). They call for and execute judgment upon the enemies of God (Gen. III. 24: XIX. 1: Exod. XII. 23: Num. XX. 16: Judg. V. 23: II. Kings XIX. 35: I. Chron. XXI. 15: Dan. IV. 13-17: Acts XII. 23). They will accompany our Lord to the final judgment and execute His decisions (S. Matt. XIII. 39, 49: XVI. 27: XXIV. 31: XXV. 31: S. Mark VIII. 38: XIII. 27: S. Luke XII. 8: I. Thess. IV. 16: II. Thess. I. 7). *Collect for S. Michael's: S. Thos. I. 113: Schouppe, VII. 81, 82, 98-104: Bull, Ser. XII. 297-315: Mason, III. 6.*

3. The evil angels are very numerous (Rev. XII. 4, 9); and, according to many theologians, are taken from all the angelic orders. They dwell in this world (cf. Q. 79. 5), and are engaged in tempting men to sin (Ephes. VI. 12: I. Pet. V. 8). Their malice is overruled by God to the furtherance of His own ends (Q. 77. 5d), and for the good of those who love Him (Rom. VIII. 28). They become His agents (I. Sam. XVI. 14, 15: Job II. 7, 10) in the discipline and correction of

men, often being permitted to bring external misfortunes upon them (Job I. 12), and to take possession of their bodies in order to torment them (Qq. 79. 5: 92. 3: Job II. 6, 7: I. Cor. V. 5: I Tim. I. 20. But cf. Rev. II. 9: III. 9). *S. Thos. I. 109: Schouppe, VII. 84-97, 105-112: Blunt's Th. Dic. "Satan": Jewett's Diab: Notes on Angels, 16-20: Owen, VIII. 2.* [On the value of the doctrine of evil angels see Strong's Syst. Th. p. 233].

CHAPTER XIV.

MAN.

Question 82.

What is the Nature of Man?—Man is a rational animal—personal, self-conscious, free and moral; having an organic constitution, consisting of body, soul, and spirit, with their respective faculties. *S. Thos. I. 75-90: Liddon's Some Elem. 84-93: Medd's One Mediator §§ 55-57.*

2. The rationality, freedom, and moral nature of man are closely related and determine the quality of each other and of his personality. It is clear that (a.) he is not free to act irrationally or without reference to moral principle: (b.) his reasoning processes are, to a certain extent at least, under his own control and subject to moral conditions: (c.) without freedom and the power of rational reflection there can be no moral sense and no accountability. When man ignores these truths in conduct, his nature becomes disordered and his reason, freedom, and moral sense are nar-

rowed. On man's rational nature, *S. Thos. I. 58. 3: I. II. 5. 1-1m: Hooker I. 8. 5: Maher's Psychology Esp. p. 233: Porter's Human Intellect.* On his freedom, *S. Thos. I. 82, 83: I. II. 6, 9, 12-17: Hooker I. 7: Jackson B. X. ch. 26: Gaume I. 219, 220: Maher's Psychol. ch. 18.* On his moral nature, *S. Thos. I. 79. 12, 13: Jackson VI. II. c. 13 seq: Moule's Outlines of Doc. 163-165: A. H. Strong, 254-260: Thos. Strong, 257, 258: Chandler's Spirit of Man, ch. IV.*

3. The lower animals possess reasoning powers, perhaps, of an elementary nature, but are neither self-conscious nor capable of abstract thought. They are not truly free, nor do they make a deliberative choice, but obey momentary impulses. They have no conscience and no religion. Man possesses all of the faculties, in kind, which the lower animals possess, and also has other and higher ones which they do not have and cannot acquire. *A. H. Strong, 234, 235: Liddon's Christmas Ser. 389: Some Elem. 82: Hooker I. 6. 2, 3: Gaume I. 219, 220: S. Thos. I. 75. 3: I. II. 6. 2: 12. 5: 13. 2: Maher's Psychol. 546-558: Medd, pp. 171-174.*

4. Man possesses three groups of faculties:

(a.) the *bodily* ones, passive and active: (b.) the *psychical,* of intellect, feeling and will: (c.) the *spiritual,* of conscience and spiritual insight, religious aspiration, and moral choice. It is by virtue of his spiritual faculties chiefly, though not exclusively, that man enters into communion with God and is called religious (Q. 87). *S. Thos. I. 77-89: Liddon's Some Elem. 82: Medd, § 55, 56.*

5. There is a controversy as to the number of substantial parts in man's nature. The *trichotomists,* including some of the earlier Fathers, say three, considering the soul, *ψυχή,* and the spirit, *πνεῦμα,* to be different substances, and not merely different groups of faculties or functions (cf. I. Thess. V. 23: Heb. IV. 12: I Cor. XV. 44: II. 14: Ephes. IV. 23). *Mason, IV. 4: Van Oosterzee's Christian Dog. 365, 366.*

6. The *dichotomists* say two, regarding the soul and spirit as identical in substance, and differing, if at all, only in point of view and functional relations. They urge the interchangeable use of the two terms in Holy Scripture (cf. Gen. XLI. 8: w. Psa. XLII. 6: S. John XII. 27: w. XIII. 21: S. Matt. XX. 28 w. XXVII.

50: Heb. XII. 23 w. Rev. VI. 9), and the references to two parts as constituting the whole man (S. Matt. X. 28: I Cor. V. 3). *A. H. Strong, 243-248: Liddon's Some El. 91, note: Moule, 161-163: Hodge's Syst. Th. II. 43-51: Thos. Strong, 240-245.*

7. No absolute settlement of this controversy is likely; but three truths must be admitted: (a.) The substantial parts of man's nature, whatever their number, are organically related, so that, when they are mutually separated, the man is dead: (b.) The three-fold *functions* and all the faculties of man's nature are likewise related organically, and mutually conditioned; so that the whole living man is affected by and acts in each. *Liddon's Some Elem. 114-116: Chandler's Spirit of Man, ch. II. esp. 37-47: S. Thos. I. 76: 77. 5, 8: 75. 4: 114. 3, 4:* (c.) Part of man's nature is spiritual and indivisible. *Gaume, I. 218-223: S. Thos. I. 75.*

QUESTION 83.

HOW IS THE PHYSICAL UNITY OF THE HUMAN RACE ACCOUNTED FOR?—The physical unity of the human race is accounted for *historically*, by the fact of a common *descent* of all men from

the first man, Adam. *S. Thos. I. 90-92: Wilberforce, Incarn. 24-39: Mason, IV. 8: A. H. Strong, 238-243: Medd, §§ 55, 57: Hardwick's Christ and Other Masters, ch. II.*

2. The only specific account of the primitive origin of man, worth considering, is contained in Holy Scripture. We there learn that all men have inherited their nature from Adam. Even the first woman was "built" by God from one of Adam's ribs. So that originally the entire race was potentially contained in one person (Gen. II. 21-23: III. 20). *Liddon's Christmas Ser. 389: Hooker V. 56. 6: Moule, VIII. 152-154: Perrone De Deo Creat. P. III. ch. I. pp. 120-144.*

3. The nature which men possess, therefore, is one. And this oneness is not merely specific as if men possessed separate natures, though similar; but it is also *numerical.* All men share in the *same* nature—that which Adam originally possessed and transmitted to his seed. *Wilberforce: Gaume, I. 235, note: Hodge's Syst. Th. II. 51-64, 78-91.*

4. A knowledge of this community of nature helps us to believe that all men fell in Adam, and that all may be saved in Christ (Rom. V. 12,

19: I Cor. XV. 21, 22: Heb. II. 16. cf. Q. 90. 5). It accounts for the common brotherhood of man (Acts XVII. 26), and is a necessary condition of our special brotherhood in Christ (Heb. II. 11-17). It also affords a reason for the command to love one's neighbour (Rom. XIII. 8-10). *Wilberforce III. 39 seq: Barry's Bamp. Lec. II: Hooker, V. 56. 6: A. H. Strong, 238, 239.*

5. The statements of Holy Scripture as to the unity of the race are corroborated by the following considerations: (a.) The traditions of widely sundered nations and tribes point to a common ancestry and origin in Central Asia. *A. H. Strong, p. 239: Hardwick.* (b.) Comparative philology indicates a common origin of such languages as are sufficiently elaborate to display their affinities. *A. H. Strong, p. 240: Encyc. Brit. "Comparative Philol.": Smith's Biblic. Dic. "Confus. of Tongues":* (c.) All men have similar mental and moral characteristics and similar religious instincts and traditions. *A. H. Strong, pp. 240, 241: Hodge's Syst. Th. II. 77-91:* (d.) All men are members of one species, as is shown, among other reasons, by the permanent fertility of unions between the most diverse races. *A. H. Strong, p. 241: Hardwick.*

6. The age of man cannot be ascertained with certainty from Holy Scripture, for the chronological indications vary in different versions, and their significance is at some points uncertain. But the dates assigned to the creation of Adam by trustworthy biblical scholars fall, without exception, between 3483 and 6984 B. C. *Shedds' Vol. I. 515, 516.* Geological traces of man are admitted to be more recent than those of the lower orders of life, and have not been proved to be inconsistent with the conclusions of biblical scholars (cf. Q. 15. 3). *Rawlinson, in Present Day Tracts No. 9: Shedd, I. 516-526: Gaume, I. 213, 214, note: Moule, 156, 157: Hodge's Syst. Th. II. 33-44.*

QUESTION 84.

DO MEN RECEIVE ALL PARTS OF THEIR NATURE BY PHYSICAL TRANSMISSION FROM ADAM?—It appears that men do not receive all parts of their nature by physical transmission from Adam; but that the soul of each child is separately created and united with his body by God, at the moment of conception (Eccles. XII. 7). *S. Thos. I. 90, 118: Liddon's Some Elem. 93-104: Wilberforce, Incarn. 29 et seq: Martensen, § 74: Hodge's Syst. Th. II. 65-76.*

2. The opinion here adopted is called *creationism*, and is opposed to *traducianism*, which says that both the material and spiritual parts of man's nature are derived from Adam by physical generation. *Blunt's Th. Dic. "Creationism."*

3. The chief arguments for traducianism are: (a.) The *spiritual* contamination with which every man is born is unaccountable if the spiritual part is received directly from God: (b.) There is a spiritual heredity. Children are apt to inherit the mental and moral traits of their parents as well as the bodily ones: (c.) Creationism appears to place the creative activity of God under the control of man, and that too in his moments of illicit passion. *A. H. Strong, 248-253: Liddon: Medd, § 57.*

4. In reply it may be said: (a.) The moment of the soul's origin is also the moment of its contamination by organic union with the carnal and corrupted seed of Adam, so that the independence of its origin does not for a moment secure it from the effects of the fall: (b.) Mental and moral traits are apt to be determined by physiological conditions, and in a similar manner by similar ones. It is a fact that these conditions

are often similar in successive generations of the same family, and this accounts sufficiently for the frequent reappearance of similar mental and moral traits: (c.) It belongs to the mystery of evil that men cannot sin except with Divine assistance. This assistance is not a proof of Divine weakness or responsibility for the evil, but a part of God's holy will; and God overrules the human act in which He assists to the accomplishment of His own good ends. *Liddon, 101-104: Jackson, Vol. VII. 286, 287.*

QUESTION 85.

WHAT PART OF MAN'S NATURE IS ESPECIALLY STAMPED WITH THE IMAGE OF GOD?—The soul of man is especially stamped with the image of God, though not apart from the body; for it was *man* and not a mere soul that was created in the image of God (Gen. I. 26, 27). *Schouppe, VII. 152: Bull's Disc. on Prim. State, 112-121: Wilberforce's Incarn. 45, 46: Liddon's Some El. 86: Percival's Digest, 64, 65: Thos. Strong, 238-240.*

2. The popular disparagement of the body on account of its material substance is a survival of Manichæism (see *Blunt*) and a serious error.

Matter is essentially good (Gen. I. 31), and was created by God for sacred uses and a high destiny. Although employed for sinful purposes and thus defiled by man, it has been forever purified and dignified in the humanity of Christ; and the resurrection of the saints will be a complete realization to them of the original purity of the body, and its glorification. The constituent parts of man's nature form an organism which depends upon their union for its integrity. When the human soul is sundered from its material partner the man is dead, and only lives when the flesh is restored to the soul. *Moule, pp. 160, 161.*

3. The following facts show how plainly the image of God is stamped upon the soul of man: (a.) The soul is spiritual in essence, although created: (b.) It possesses freedom and rules over the body as God rules the world, but with finite power: (c.) It is present mentally throughout space, and actually in every portion of the human body, and that without division or diffusion, although it is not truly omnipresent (cf. Q. 52. 4-6), nor immense (cf. Q. 48): (d.) It is, by Divine grace, capable of sharing in Divine holiness, ness, although capable of mortal sin: (2.) It is

religious and cannot be satisfied with finite things. Man is a moral agent and his proper conversation is in heaven (cf. *S. Aug. Conf. B. X.*), although he is also capable of absorption in earthly pursuits. *S. Thos. I. 76. 8: 93: Gaume I. 221-223: Mohler's Symbolism, 118: Liddon's Univ. Ser. 1st Series, 47, 48: A Lapide, in Gen. I. 26: Schouppe VII. 173: Martensen, 72, 73, 75.*

4. Created as he was in the image of an Almighty Sovereign, man was placed in the world as a sovereign also. His immediate dominion was to be exercised over his own composite nature—the *microcosm* wherein all creatures are represented. *Medd, § 56: Kingdon 36-38, 47: Martensen, §§ 68, 72.* But his dominion was to extend through and beyond that *microcosm* to the *macrocosm* or larger world—to every creature. The fall has retarded his acquirement of this sovereignty, but the progress of the Saviour's Kingdom has hastened it, as is apparent in the superior resources and power of Christian nations. The progress of science, and especially of invention, signifies the progress of man in mastering creation. The relation between this progress and the position of man in the new heavens and the new earth has not been revealed, but that

there is such a relation can hardly be doubted. *Gaume, I. 217, 218: S. Thos. I. 96. 1, 2: A. Moore's Science and the F. 200 et seq: Mason, III. 9.*

QUESTION 86.

WHAT IS THE THEOLOGICAL DISTINCTION BETWEEN THE IMAGE AND LIKENESS OF GOD IN MAN? —The theological distinction between the image and the likeness of God in man is that, whereas the Divine image is constitutional and indelible, the Divine likeness, after which Adam was created, was an endowment of grace—an *original righteousness*—which required moral conditions for its preservation, which was destroyed by sin, and which is not restored to man except by means of the Christian covenant of grace. *Forbes, Art. 9. pp. 140-142: Art. 10. pp. 162-167: Mohler's Symbolism, 120, 121: Schouppe, VII. 152: S. Thos. I. 93. 9: Percival, 65: Moule, 157-159: Wilberforce, 47-50.*

2. A state of grace was the original condition of Adam. The gift of grace was coincident, practically at least, with that of being. Man never has existed in a state of pure nature, but has always been in a state either of grace or fall

from grace and consequent corruption. *S. Thos. I. 95. 1: Gaume, I. 232-234: Schouppe, VII. 151, 154: Bull's Disc. V. pp. 67, 68, 82 et seq.*

3. The grace with which Adam was endowed was *necessary* for the preservation of his *integrity,* by which is meant the harmonious interaction and use of the various parts and faculties of his nature. It was also *sufficient,* and secured Adam's freedom and knowledge so that he could not fail to maintain and establish his integrity and righteousness except through his own fault. *S. Thos. I. II. 109. 1-6: 114. 2: Wilberforce, 41-45: Schouppe, VII. 179, 180: Bull, 133, 134.*

4. That grace enlarged and elevated all of Adam's faculties, and he was endowed with supernatural knowledge, wisdom, power, and virtue. *S. Thos. I. 94, 95: 99-101: Mohler's Symb. 114-119: Schouppe, VII. 156-164: 175-178: Moule, 165-169: Perrone, De Deo Creat. P. III. c. 2. pp. 145-182: McGarvey in Catholic Papers, pp. 87 et seq.* Adam was blessed with a special gift—the gift of the Holy Ghost. This gift was withdrawn when he fell, but was restored to the Church on the day of Pentecost. *Ewer on the Holy Ghost, Lec. I. pp. 10-13.*

5. Man is mortal by nature; but, in his primitive condition, he was immortal by reason of supernatural grace. He was able to die; but, if he had continued without sin, he could have lived forever by partaking of the tree of life (Gen. II. 9: III. 22-24). By sin he became mortal, unable to live forever, and subject to dissolution (Q. 90. 4). *S. Thos. I. 97, 98: Liddon's Eastertide, 290-295: Advent, 50-59: Some El. 108-116: Schouppe, VII. 166, 167: Bull's Disc. V. pp. 53-64: Moule, 159.*

QUESTION 87.

WHAT IS RELIGION?—Religion is an obligation, or covenant, by which man is bound to God and enters into that conscious communion with, and relation towards God which, it was originally designed he should aspire after and enjoy. *Gaume, I. less. 19: Liddon's Some El. Lec. I.*

2. The end for which man was created is "to glorify God and enjoy Him forever." He is sometimes called a religious animal. He is able to aspire after God and love Him. He has a spiritual insight whereby, with the aid of grace, he can apprehend and accept what God reveals of

Himself and His designs. He has a moral nature, and recognizes his obligations to obey the will of God and avoid evil in his conduct (cf. Q. 82. 4). But religion does not consist either of correct feeling, correct faith, or correct morals. These are all necessary for one who would be truly religious; but, as above indicated, the essence of religion lies in the covenant relation of man to God, and in communion with Him. In the proper exercise of this religion, however, every faculty of man's nature must be enlisted, whether spiritual or corporal. *Liddon's Bamp. Lec. pp. 4, 5. note: Some El: Gaume, I. 300-302: Flint's Theism, pp. 2-4: Note X. pp. 355-358: pp. 30-38: Note VII. pp. 343-348.* [For modern definitions see *Stewart's Hand-book of Evidences, p. 13*].

3. The central action of religion is the worship of God, and this worship is expressed by the performance of *Sacrifice*. The essence of Sacrifice is self-oblation and will-surrender, accompanied by adoration, praise, thanksgiving and prayer. But man is so constituted and God has ordained that he must symbolize his worship by the offering of material gifts. *S. Thos. II. II. 83-87: Liddon's Some Elem. 165: Thos. Strong, 18, 19.*

4. In order that a religion should be true, as may be argued from its definition, it must exhibit the *true relation* of man to God—the one which has been revealed and constituted by God Himself. It must also secure to man that means of *approach* to God which He has ordained. A religion may preserve much that is true, but no religious system is true, *as such*, unless it fulfills these conditions. There is but one religion which does this, and, therefore, but one true religion, viz: the Christian or Catholic religion. *Liddon's Some Elem. 40, 41: Gaume, I. 302-311: Hooker, V. 68. 6: Ewer on H. Gh. pp. 26-29.*

5. False religions exhibit the gropings after God of those who sit in darkness; and, no doubt, many who thus feel after God will find Him, but not by means of their false religion. No man can approach or behold his Maker except through the great Head of the Catholic Church. *Newman's Arians, pp. 79-88: Liddon's Some El. II. 71.*

6. The science of *Comparative Religion* is concerned with an analysis and mutual comparison of all religions. The study of it is legitimate for a Christian, but they assume a mistaken

point of view, and one which is fruitful of error who reckon Christianity in the same category with other religions, and attempt to develop by critical and eclectic methods an ideal religion, superior to all that now exist. Christianity is a perfect religion, and the only perfect one. It is ordained for all mankind, and acknowledges no rival. Accordingly, the proper end of the study of Comparative Religion is the *defense* of Christianity and *conversion* of those who are in error. *Liddon's Some Elem. pp. 40, 41: Fisher's Manual of Evid. ch. 16.* [For an analysis of heathen systems, see *the S. P. C. K. Series: Scott's Foregleams of Christianity: Hardwick's Christ and Other Masters, etc.]*

QUESTION 88.

WHAT WERE THE CONDITIONS ENJOYED BY ADAM BEFORE HIS FALL?—The conditions enjoyed by Adam before his fall were: (a.) that state of grace which is called *original righteousness*: (b.) the environment of Paradise: (c.) access to the Divine presence and communion with God: (d.) a covenant relation with God, involving probation and subsequent reward or penalty: (e.) a Helpmeet, fashioned from his own flesh. *Gaume,*

I. less. 14: S. Thos. I. 93-102: Mohler's Symb. B. I. P. I. ch. 1: A. H. Strong, 267-272: S. Athan. Cont. Gent. § II. 2-4.

2. By *original righteousness,* as has been shown, is meant a state of supernatural holiness and virtue, whereby the likeness of God is displayed; which was imparted to Adam in the beginning by Divine grace, and which, for its preservation, required both the aid of that grace and an obedient cöoperation of the will of Adam with it (cf. Q. 86 for refs).

3. The environment of Adam was partly natural. He was placed in the midst of a well-watered garden, which it was his pleasant duty to cultivate; and it was his privilege to appropriate and enjoy the natural fruits of his labour. His environment was also supernatural. There were two trees in the midst of the garden, the fruits of which had supernatural efficacy. To eat of one enabled Adam to escape death, while to eat of the other gave him knowledge of good and evil. *S. Thos. I. 97, 102: Gaume, I. 237, 238: A Lapide, in Gen. II.*

4. Adam was able to approach and commune with his Maker. This approach must have been

under those sacrificial conditions which we know to be necessary for the enjoyment of such a privilege. Adam, therefore, must have offered an *Eucharistic Oblation* of himself to God, and must have expressed this sacrifice outwardly by some material gift (cf. Q. 87. 3). He had nothing to offer, however, which he did not enjoy through Divine bounty. Yet, the conditions of this bounty were such that he was able, by the work of his own hands, to acquire a peculiar ownership of the fruits of the earth. From these he could select a suitable offering; and apparently he could have offered no gift to God so suitable as *bread and wine* to express his self-oblation, adoration, praise and thanksgiving. *Hooker, V. 11. 1: Thos. Strong, 18, 19.*

5. When God placed Adam in the Garden of Eden, He established a covenant with him. Its terms required that man should cultivate the garden and sustain himself by its fruits, also that he should not eat of the tree of knowledge of good and evil. If Adam refrained from eating the forbidden fruit he could partake of the sacramental tree of life and live forever. We may also infer from what is made available by the removal

of sin, through Christ, that he would be glorified, and, through the mediation of the Divine Word, enjoy the beatific vision forever. But, if he disobeyed the Divine prohibition, he would die (Gen. II. 16, 17). *Bull' Disc. V. pp. 52-81: Medd. §§ 60, 61.* (cf. Q. 99).

6. Out of one of Adam's ribs God built up a woman to be a *helpmeet* for him and instituted the sacred bond of marriage, whereby one man and one woman become one flesh; to love and help each other, and to beget and train up children under the covenant of God. Adam called the woman Eve, as the mother of all living, and took her to be his wife and partner under the conditions and promises of the Divine covenant. *Gaume, I. 235, 236: Mason, IV. 8.*

CHAPTER XV.

THE FALL OF MAN.

Question 89.

Did Adam and Eve Obey the Will of God? —Adam and Eve did not obey the will of God; but, on being tempted by Satan, ate of the forbidden fruit, were corrupted in mind and body, and, coming under the power of death and Satan, were banished from Eden and from the tree of life (Gen. II, III: Wisd. X. 2: Rom. V. 2: II Cor. XI. 3). *S. Thos. II. II. 163-165: Gaume, I. Less. 16: Mohler's Symb. I. I. 2: Schouppe, VII. 182-191: 241-245: Trid. Sess. V. § 1: Perrone, De Deo Creat. III. iii. pp. 182-187: Jackson, Vol. VII. 411-419.*

2. To some it is a difficulty that God should have permitted a condition of things in which sin and death were possible. But it is to be noticed that sin is necessarily a possible outcome of the moral trial of any creature who is really free. If God willed, therefore, to be glorified by

a free service of the creature, the possibility of disobedience and its attendant evils was inevitable. *Liddon's Some El. 153-155: Mason, IV. 5: Kingdon, 38, 39: Jackson, Vol. V. 297-373: Jewett, Lec. 2: Martensen, §§ 79-92.*

3. In order that man's willingness to serve his Maker might be adequately tested, it was fitting that he should undergo a probation of temptation. As his nature had been made very good, and he had been endowed with supernatural virtue, it was impossible that such temptation should come from within. It had to be presented, if at all, from without. Accordingly, God permitted Satan, under the form of a serpent, to attempt the persuasion of our first parents to disobedience. If they had resisted the temptation, they would have shown that their obedience was not passive merely, but energetic and *self-chosen. Mason, IV. 6, 7: S. Thos. II. II. 165: I. II. 80: Thos. Strong, 269, 270: Schouppe, VII. 241: Moule, 170, 171: A. H. Strong, 305, 306.* The Temptation was threefold, through the lust of the flesh, the lust of the eye and the pride of life; and thus assailed man through all the avenues of temptation which are

open to attack (Gen. III. 1-6: I John II. 16). *Jackson, Vol. VII. 451, 452.*

4. The effect of man's sin was immediate and two-fold: (a.) The condition of man's nature was changed from grace and life to corruption and death, immediately producing shame and a sense of nakedness before God: (b.) Man's personal relations were altered so that he became alienated from God and enslaved to Satan. Unless God's redemptive work had intervened, the ultimate result for all mankind must have been unending pain and woe. *S. Thos. I. II. 87: Gaume, I. 272, 273: Schouppe, VII. 184: 245-248: Thos. Strong, 245-269: Liddon's Advent Ser. 160-162: Kingdon, 66.*

QUESTION 90.

WHAT WERE THE EFFECTS OF THE FALL OF MAN UPON HIS NATURE?—The effects of the fall of man upon his nature were: (a.) a loss of grace and original righteousness, and of the gift of the Holy Ghost: (b.) certain spiritual wounds, whereby the integrity of his nature was destroyed: (c.) a state of physical disorder, tending inevitably to dissolution of the body and

physical death. *Hooker, V. App. I. 35: Schouppe, VII. 226-239: 246: Gaume, I. 279, 280: Moule, 169-172.*

2. The grace of God is necessarily nullified by sin, for it is only efficacious and beneficial when man cöoperates with it. Yet we are not to suppose that all grace was withheld after the fall. It was God's merciful purpose to prepare and reveal a means of salvation; and, while the way was being prepared for its full revelation, sufficient grace was extended to enable him to understand his fallen state and fulfil the conditions necessary in order to be saved, in the fulness of time, from it. *Liddon's Some El. 71: Ewer on the H. Ghost, 10, 26-29: Hutchings on H. Ghost, 53, 54: Thos. Strong, 311-317.*

3. Each of the faculties of man's spiritual nature was disordered by the fall, and man's *integrity* was destroyed: (a.) the intellect incurred the wound of spiritual *blindness* and was no longer able to discern spiritual realities in their true perspective: (b.) the affections incurred the wounds of *concupiscence* and *malice*, being corrupted so as to be fixed upon inferior objects, and antagonized against the good: (c.) the

will incurred the wound of *weakness,* losing self-control and ability to avoid the evil and choose the good. Yet, man's religious faculties were not destroyed. Spiritual *capacity* remained. *Jackson, Vol. IX. 248-251.* He was far gone from original righteousness, but could receive grace and make use of it to recover from sin. His condition was not one of *total depravity.* Had it been so he could not have been the subject of salvation. He was ruined and could not save *himself;* but, with Divine help, the ruin was not irreparable (Gen. VI. 5: VIII. 21: Rom. I. 21-32: III. 9-17: VII. 5-25). *S. Thos. I. II. 85. 1-4: Chandler's Spirit of Man, 43-47: Schouppe, VII. 180, 230: Forbes' 39 Arts. 145-150: Mason, IV. 12: Liddon's Univ. Ser. 1st Series, 50, 51: Some El. 71, 72.*

4. Man's physical nature could not but incur corruption when his spiritual nature had become disordered, for the body and the spirit of man are organically related (Q. 82. 7). Moreover, all access to the tree of life was now cut off (Gen. III. 22-24). Mortality necessarily resulted, and made itself felt in weariness and pain (Gen. III. 16-19: Rom. VIII. 20-23). Yet, under Divine tutelage, fallen man was taught to look beyond the

veil of death to a new life and immortality involved in the promise of salvation (Gen. III. 15: Job XIX. 25-27). *S. Thos. I. II. 85. 5, 6: Schouppe, VII. 246: Liddon's Advent Ser. 53-59.*

5. Adam necessarily transmitted his nature to his seed in that condition to which he had reduced it. In other words, the nature of Adam was not elevated by being transmitted to his posterity through fleshly generation. *Mason, IV. 10.* The wounds and penal conditions incurred by Adam have descended, therefore, upon all mankind (I Cor. XV. 21, 22: Rom. V. 12-15: Gen. V. 3). All men are born in what is termed *original sin. S. Thos. I. II. 81. 1: Thos. Strong, 249-251: A. Moore's Essays, On the Scientific Doc. of Heredity: Schouppe's Col. Lec. 133: Trid. Sess. V. 2, 3.*

QUESTION 91.

WHAT IS "ORIGINAL SIN"?—Original sin, *peccatum originis,* as the ninth Article of Religion says, "standeth not in the following of Adam, *imitatione Adami,* . . . . . but it is the fault, *vitium,* and the corruption, *depravatio,* of the nature of every man that naturally is engendered, *naturaliter propagati,* of the offspring of

Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation, *iram Dei atque damnationem meretur"* (Rom. V. 12-21: I Cor. XV. 21, 22, 45-50). *S. Thos. I. II. 81-89: Liddon's Advent Ser. 154-157: Gaume, I. Less. 17: Mohler's Symb. ch. 2: Trid. Sess. V. §§ 1-5: Schouppe, VII. 192-206, 250-255: Wilberforce, 50-52: Barry's Bamp. Lec. 61-65: Thos. Strong, 251-255: MacColl, 166, 167: Moule, 173-177: Martensen, § 73. observ: A. H. Strong* (for the diff. theories of Imputation), *308-340: Jackson, Vol. IX. 46-64: Bright's S. Leo, Note 1.*

2. The term sin signifies primarily a conscious violation of the law of God by the will of the creature; but, in a larger sense, Holy Scripture applies the term to (a.) *actual sin,* or personal disobedience of God's law: (b.) *original sin,* or the effect of Adam's disobedience upon the nature with which all men are born. The ninth Article recognizes this distinction and asserts, in other words, that original sin is not personal

sin—*i. e.,* not sin in its primary sense, but a *corruption of our nature* which makes us naturally *inclined to sin. Forbes' 39 Arts. 142-144: S. Thos. I. II. 71-73, 75, 82, 83, 88, 89: Liddon's Some El. 148-153: Advent Ser. 157-160: Passiontide Ser. XXI: Schouppe, VII. 182, 183: A. H. Strong, 283-294: Jackson, Vol. IX. 36, 37.*

3. This fault and corruption of nature descends upon each child naturally, by inheritance, and not by his own act (cf. Q. 84 as to the manner of this). It is his *misfortune,* and not anything for which he is personally to be blamed. *S. Thos. I. II. 87. 8: Mason, V. 10: Barry, 61-65:* per contra, *Schouppe, VII. 250-255.*

4. Yet, the consequence of his misfortune is that he enters this world in such a moral state that God cannot be pleased with or reward him; for he does not possess the endowment of original righteousness, by means of which man was made pleasing to God in the beginning, and he is naturally prone to evil. This moral condition, called *concupiscence,* is said to have in itself the *nature* of sin, and is called sin by S. Paul, because it "springs from sin and leads thereto" (*Trid. Sess. V. § 5*), so that no one comes to the years

of discretion without committing sin (I. K. VIII. 46: Psa. CXLIII. 2: Prov. XX. 9: Eccles. VII. 20: S. Luke, XI. 13: Rom. III. 10, 12, 19, 20, 23: Gal. III. 22: Jas. III. 2: I John, I. 8: cf. S. Matt. VI. 12). *Forbes, Art. XV. pp. 223-229: Mason, V. 10: A. H. Strong, 295-301: Jackson, Vol. IX. 37-44, 102 seq.* It is a *state of sin,* and, as all children are born in it, they are said to be *"born in sin,* and the *children of wrath"* (Ch. Cat). *Forbes, pp. 149, 150: S. Thos. I. II. 86, 87: Liddon, Advent Ser. 242-244: Hooker, Ser. III. 736.*

5. This natural depravity is said to deserve God's wrath—not in the sense that God holds children personally reponsible for inheriting it, but because of the solidarity of the race. The consequences which follow upon their condition, if they are not saved from it, are to be accounted for ultimately by the wrath of God against the sin of the head of their race. *Forbes, 144.*

6. The ultimate consequence of God's wrath against the sin of man is damnation, *pœna damni.* The term damnation signifies a loss of the beatific vision. This loss is inevitable for all in whom original sin has not been remedied, even when actual sin has not been committed and personal

blame is not involved. But we may not assert that this damnation renders unhappy those subjects of it who die in invincible ignorance of God and without actual sin—*e. g.,* unbaptized infants. In order that there should be suffering on account of this loss there must be a sense of loss. It is the opinion of some great theologians that such persons will be favored by God with a *natural beatification,* such as their condition enables them to receive, and made happy according to their capacity. But revelation affords no light on this subject. *S. Thos. III. Suppl. 71: I. II. 87. 8: Gaume I. Less. 17: Moule, 181, 182: Hooker, V. 60.6: Ser. III. 5: Ans. 22: Trid. Sess. V. §§ 3, 4.*

QUESTION 92.

WHAT WERE THE EFFECTS OF THE FALL OF MAN UPON HIS EXTERNAL RELATIONS?—The effects of the fall of man upon his external relations were (a.) alienation from God: (b.) enslavement to Satan: (c.) selfishness and loss of brotherly love: (d.) loss of dominion over the lower orders of creation.

2. The alienation of fallen man from God may be described by the following phrases: (a.)

the wrath of God, by which is meant His displeasure on account of the moral condition of man: (b.) *liability to punishment, reatus pœnæ,* which includes the *pœna damni*, or loss of the vision of God, and the *pœna sensus* or personal suffering of the damned. These effects have been felt by man, to a certain extent, even in this life, since his exclusion from Eden; but God has provided a remedy so that their final intensification, and unending continuance in hell may be prevented by *repentance and faith,* and those acts of *satisfaction* which the Passion of Christ and His grace enables us to perform (Gen. III. 24: VI. 3: Rev. XIV. 19-XV. 1: S. Jno. III. 36: Rom. I. 18: Ephes. II. 3: I. Pet. II. 11). *S. Thos. I. II. 87.*

3. The following facts make clear the nature and reality of man's enslavement to Satan: (a.) The natural inclinations of man have become subservient to the designs of Satan and hinder him from resisting the evil one's seductions or disobeying his counsels: (b.) The gift of the Holy Ghost being withdrawn, the devil and his angels can take possession of human souls and embarass them in their endeavors to respond to God's preventing grace: (c.) The evil angels are

permitted to torment the bodies of men. These facts show that Satan possesses a real dominion over the souls of men in this life. It is the redemption of Christ only which makes an escape from that dominion possible (I Pet. V. 8: Ephes. VI. 12: Job, II. 6, 7, 10: I. 12: I Cor. V. 5: I Tim. I. 20: cf. Qq. 79. 5: 81. 3). *S. Thos. I. II. 80: III. 8. 7: Jackson, Vol. VII. 434-436: 505, 506: Bk. X. § 3: Vol. IX. 123 seq.*

4. The essence of man's sin is a preference of his own will and pleasure to that of his Maker. This is *selfishness,* and it is fatal, not only to the love of God, but, to the love of one's neighbor. Henceforth even acts of affection and kindness spring, in reality, from selfish sources and are not designed to promote the highest and spiritual good of those towards whom they are directed. Malice is frequently engendered and private injury, social disorder, and public warfare result. The grace of charity which dissipates these evils is only recovered in Christ. Without His grace these evils must be intensified hereafter and made irremediable. *Forbes' Arts. 205-208.*

5. The lower orders of creation were indirectly affected by the fall of man, and world-wide

disorder resulted. The whole creation was made to groan for the promised redemption (Rom. VIII. 20-22). The destined dominion of man over nature was made more difficult to obtain (Gen. III. 17-19), and has only been realized to any extent since the rise of Christ's Church and Christian civilization in the world (cf. Q. 85. 4). *Forbes' N. Creed, 162, 163: A. Moore's Essays, Scientif. and Phil. 61-65: Gaume, I. 231, 232: Schouppe, VII. 247, 248: Thos. Strong, 258-261.*

QUESTION 93.

WAS MAN ABANDONED BY GOD AFTER HIS FALL? —Man was not abandoned by God after his fall, but was encouraged by a promise of salvation through the seed of the woman which should bruise the serpent's head; and was granted a series of dispensations or covenants under which to prepare for salvation. *Mason, V. 1-3: Liddon's Advent Ser. 115-121: Lux Mundi, 4th. Paper: Jackson, Bk. VII. ch. 5 et seq: Ewer on the Holy Sp. 26-44.*

2. The coming of the promised Saviour was delayed, apparently, in order that mankind might first be prepared *morally*, and *mentally* to receive the means of salvation which He was to reveal.

The fall of man was a moral one, and could not be remedied except upon a moral basis. The power and means of recovery, and even the first impulse to turn towards the good had to come from God. But, as the fall was caused by wilful rebellion against God, so the recovery required as its preliminary condition a willing submission to Him, and repentance from dead works to serve Him. Such submission and repentance had to be *voluntary*. Grace was, no doubt, needed beforehand to make man free; but compulsion, whether by external violence or by infusion of irresistible grace would have been fatal to freedom and to any moral recovery on man's part. Persuasion was necessary if men were to be saved at all. *Liddon's Some El. V. 231, 232, 235: Advent Ser. 118, 119.*

3. It is a proof of the love and long suffering of God that He employed many ages in order to convince men of their fallen state and weakness, and to develop the conditions under which they could best be persuaded to receive the Saviour and fulfil the necessary terms of salvation. The people of Israel were separated from the rest of mankind to be the primary subjects of this preparation and the vessels of salvation, when

revealed, to the rest of mankind (Deut. VII. 6: Rom. III. 1, 2). They were convicted of sin and taught their own weakness under a dispensation of supernaturally revealed law, which they found themselves unable to fulfil (Rom. VII. 7-14), and a sense of the need of a superhuman Messias was burnt into their souls by frequent national failures and judgments (Psa. LXXVIII). *Liddon's Advent Ser. 119, 120: Lux Mundi, pp. 150-175: Ewer on the Holy Sp. 31-44: Hutchings on the Holy Ghost, 54-67: S. Thos. III. 1. 5, 6.*

4. *Mental* preparation of the chosen people was also necessary. A series of *prophecies* was vouchsafed to them, whereby the nature of that salvation, which in the fulness of time was to be declared openly, was outlined beforehand, with gradually increasing clearness (Heb. I. 1, 2). *Jackson, B. 7. c. 5, 6, 14.* The *laws* which were promulgated from Sinai, whether *moral or ceremonial,* subjected the Israelites to a schooling, the proper result of which was an acquirement of ability to perceive the truth and value of the Gospel (Gal. III. 23, 24). *S. Thos. I. II. 98-108.* The very history of the Israelites and of their leaders was so overruled by God, and portrayed in supernaturally inspired writings, as to exhibit

a series of *parabolic dramas* (Psa. LXXVIII.), and *personal types, Jackson, B. IX. § 4,* and to convey a succession of object lessons concerning Christ and His Church. *Mozley's Ruling Ideas of Early Ages: Mason, V. 2: Jackson, VII. 10, 11: Norris, 182-191: Bright's S. Leo, Note 17: Owen, XIII. 3, 4.*

5. The patriarchs of Israel, before the coming of Christ, lived under a dispensation of promise; and their faithfulness to that dispensation was *not a means* of present salvation, since none can be saved except through the Body of Christ, but it was the *condition* of their salvation *in the fulness of time.* The rites which they performed did not "effect what they figured," as do the Sacraments of Christ, but *promised* it. *S. Thos. III. 62. 6: Bright's S. Leo, Notes 16, 77: Owen, XIII. 5.*

6. In the meantime the Gentiles were not forgotten of God, for He was overruling the history of empires all along and the intellectual and moral developments of mankind. (a.) The failure of empires was teaching mankind the futility of those principles of life upon which they were founded. It was not the violence of

the Assyrian, nor the wealth of Persia, nor the intellect of Greece, nor the practical policy and ethics of Rome that were to satisfy the cravings of mankind (Isa. XXV. 7: Acts XIV. 16, 17). *Wilberforce's Five Great Empires.* (b.) Such truths as were necessary for present probation and future ability to be taught the way of life were preserved among the Gentiles; and suitable forms of thought and language were developed by the Greeks for an intelligible promulgation and an accurate and permanent statement of the truths contained in the Gospel. *Newman's Arians, I. 3. pp. 79-88: Jackson, B. VII. 8. 8.* (c.) Other conditions favorable to the enlightenment of mankind were prepared. The world groaned because of moral failure, and was in a state of expectancy; and the facilities of communication between the various races of the world which were at the service of the messengers of the Word were unprecedented. *Liddon's Some El. 71: Gaume, I. Less. 17: Barry's Bamp. Lec. I: Mason, V. 3: Kingdon, 60, 61: Thos. Strong, 311-317: Lux Mundi, 138-150.*

QUESTION 94.

HOW IS MAN SAVED FROM THE FALL, AND ENABLED TO FULFIL THE END OF HIS CREATION?

—Man is saved from the fall, and enabled to fulfil the end of his creation by being taken into mystical union with the Son of God Incarnate; and by recovering, through faith and repentance and sacramental appropriation of His power and meritorious deeds, from the bondage of sin and Satan; so as to enter the kingdom of heaven and attain to eternal life and glory.

2. By taking our nature upon Him, in the fulness of time, the Son of God enabled all men to come into and continue in union with Himself, as members of His Body, through the Sacraments. Thus, as God, He possessed sufficient power to do what was necessary for salvation and the fulfilment of man's end; and, as Man, He could do all this, *vicariously, and on behalf of men,* as their true Representative and Head, by virtue of their mystical identification with His own Person.

3. As the second Adam, therefore, (a.) He reversed the disobedience of the first Adam, and endured on our behalf a passion and death which achieves the cleansing, sanctification, redemption, and reconciliation of His members: (b.) He rose from the dead; and, exalting our nature, which

He had assumed, into heavenly places, constituted it, by the operation of the Holy Ghost, the source of grace and sanctification to His members on earth, and the means of their access to God and of their exaltation to His own glory.

4. The spiritual progress of His members, which has been made possible by what He has done for them, and by the aid of grace, has the following stages: (a.) incorporation into His Body, the Church, through Baptism (under the moral condition of repentance and faith) whereby they are *born anew* and *justified:* (b.) progressive *sanctification* in the Church, by means of the Sacraments and on the basis of repentance from dead works to serve the living God, so as to be conformed to the likeness of God after which man was created (Q. 86): (c.) completion of spiritual progress after death, under the conditions of the *Intermediate State:* (d.) *resurrection* from the dead, *glorification* and *beatification* in heavenly places, and realization of *everlasting life,* the chief privilege of which is to glorify God and enjoy Him forever (Q. 87. 2).

5. The mysteries of salvation complete the subject of Anthropology, but are usually consid-

ered under other heads. They are sometimes gathered under the single head of SOTERIOLOGY; but are considered in these outlines under the heads of CHRISTOLOGY, PNEUMATOLOGY, ECCLESIOLOGY and ESCHATOLOGY, in order to give that prominence to the doctrine of Christ and His Church which the *proportion of Faith* requires.

PART IV.—CHRISTOLOGY.

CHAPTER XVI.

THE INCARNATION.

Question 95.

What is Christology?—Christology is that part of Positive Dogmatics which treats of the Incarnate Word—His assumption of our nature and the consequences which flow from it, His Mediatorial Offices, the Mysteries connected with His Humiliation and Exaltation, and His work for mankind, on earth and in heaven, past, present and future.

2. True Christology is rooted in the Gospel, although to be distinguished from it. "The Gospel" proclaims *glad tidings* concerning the Word-made-flesh and the events of His Incarnate life; whereas, Christology gives a *logical exposition* of the Gospel and of the truths immediately involved in or deducible from it. The Gospel, in short, is a *supernaturally inspired narrative,*

whereas, Christology is a *human science,* although based upon the inspired expositions of Holy Scripture, and the dogmas of the Church.

3. The word "Gospel" is not used in the New Testament to signify such doctrines as those of the Trinity and Justification, however true and necessary to be believed they may be. "The Gospel" is not equivalent to "the Faith once delivered," but signifies the *narrative of events* simply, in which that faith is grounded. *Sadler's Church Doc. Bible Truth, ch. I.*

4. The Gospel is the true foundation and center of scientific Theology, for (a.) It treats of the Word Incarnate, through Whom alone we are able to learn of God—the Light of the world: (b.) It presents a series of *concrete facts,* the nature and truth of which cannot be open to question among Christian students, since they can be verified by historical methods, intelligible to all; so that they furnish Christian theologians with safe and certain premises for their arguments: (c.) Every doctrine of the Faith is either implied in the Gospel or deducible from it by spiritually enlightened reason. On this account, no doubt, the New Testament is concerned chiefly

with the Gospel, and the Creeds of the Catholic Church present little else than an accurate summary of it. The central position and importance of Christology, therefore, as concerned with the scientific exposition of the Gospel, must be sufficiently evident.

QUESTION 96.

WHAT IS THE DOCTRINE OF THE INCARNATION? —In its narrowest and primary sense, the doctrine of the Incarnation is that *"the Word was made flesh"* (S. John I. 14). By which is meant that the Second Person of the Blessed Trinity, without change or loss of any essential attribute or operation of His Godhead, and without division of His Person, *assumed the nature of man,* with all its proper elements and faculties, without taint of sin, by being born miraculously of a pure Virgin and without earthly father, by the operation of the Holy Ghost. *Hooker, V. 51. 3: 54. 4: Forbes' N. Creed, 164: Sadler's Emmanuel, 1-3: Norris' Rudiments, 51, 52.*

2. Many writers have included in the doctrine of the Incarnation, the doctrines of Christ's Person, and the Offices, life and works of Christ,

both on earth and in heaven—in brief, the entire subject of Christology. The purpose of the Incarnation involved the humiliation of Christ by His submission to earthly conditions; but, since the Incarnation is "the taking of the Manhood into God," it involved more. And its mysteries were not fully completed until the humanity of Christ had been transfigured and assumed into heavenly places by His Resurrection and Ascension. An earthly state of humiliation could not be the normal and final condition of a nature which had been taken into personal union with the Godhead. *Milligan on the Resurrec. 129-135: On the Ascen. 27-35.*

3. The NICENE CREED declares our belief in *"One Lord Jesus Christ, the only begotten Son of God; * * * * * Who, for us men and for our salvation, came down from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man. And was crucified also for us under Pontius Pilate: He suffered and was buried: And the third day He rose again, according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And He shall come again with glory, to*

judge both the quick and the dead; Whose Kingdom shall have no end."

4. The Second, Third and Fourth Articles of Religion say that *"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in One Person, never to be divided, whereof is one Christ, very God, and very Man; Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."*

"As Christ died for us, and was buried, so also is it to be believed, that He went down into Hell."

"Christ did truly rise again from death, and took again His Body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith He ascended into Heaven, and there sitteth, until He return to judge all men at the last day."

On the whole subject of the Incarnation see *Wilberforce on the Incarn: S. Thos. Pt. III: Hooker, Bk. V: Bright's S. Leo: Schouppe, Tr.*

VIII: Browne on 39 Arts. II-IV: Forbes' N. Creed: Staley's Plain Words on the Incarn. and Sac's: Ewer's Grammar of Theol: Churton's Miss. Foundation of Doc: Liddon's Bamp. Lec.

QUESTION 97.

WAS IT CONVENIENT AND REASONABLE THAT THE SON OF GOD SHOULD ASSUME OUR NATURE? —It was convenient and reasonable that the Son of God should assume our nature, whether we consider (a.) the *Person* Who assumed it: (b.) the *nature* which He assumed: (c.) the *purpose* for which He assumed it: or (d.) the *creatures* which are affected by the Incarnation. *S. Thos. III. 1, 3: 16. 6, 7: Forbes' N. Creed, 165-172: Schouppe, VIII. 86-94: Mason, VI. 3.*

2. It was convenient that the Son of God should assume our nature, rather than the Father or the Holy Ghost, because He is the Divine Word, and the express Image of the Father's Substance; Whose proper economy it is to mediate between God and all that is not God, and to be both the Revealer of God to the creature and the Lifter-up of the creature to God (S. John I. 1, 14: Col. I. 15: I Tim. II. 5: Heb. I. 5). *S. Thos. III.*

3: Hooker, V. 51. 2, 3: Pearson, III. 281-284: Jackson, VII. 219, 220: Schouppe, VIII. 93: Mason, VI. 1.

3. Our nature is rational and, therefore, may be assumed conveniently by a Person. It has also been created in the Image of God, so that it can be conveniently assumed by Him, Whose Image it bears. Moreover, since the nature assumed by the Divine Word is not commingled with His Divine Nature, but remains forever distinct in essence and operation, the Divine is not infringed upon, subtracted from, or changed by the assumption of the human. *S. Thos. III. 4. 1: Forbes' N. Creed, 165-171: Wilberforce, 143.*

4. The Son of God came into the world that He might suffer and die for men. Therefore, since His Divine Nature is impassible and can not suffer, it was convenient that He should assume a passible human nature in which to suffer and die. It was also the purpose of the Divine Son to unite men to Himself, in order that they might participate in the merits of His sufferings, be sanctified, and share in His Sonship and glory in heavenly places. It was, therefore, convenient that He should assume a nature like theirs, to be

the means of union between them and Him and the source of sanctifying grace and glory to them. *S. Thos. III. 1, 2: Sadler's Emman. 16-20: Bright's S. Leo. p. 36: note 6: Forbes' N. Creed, 165-172: Norris, 70.*

5. The Divine economy of Redemption seems to include within the sphere of its effective operation the entire created universe (Rom. VIII. 20-23: Ephes. I. 10: Col. I. 15-19). But man is a *microcosm* (Q. 85. 4) and has points of contact with every creature. It is convenient, therefore, that the re-generative contact of the Divine with the creature should be through assumption of human nature by the Divine Word. *Liddon's Bamp. Lec. 268, 269: Mason, V. 11: Medd, § 56.*

QUESTION 98.

WOULD THE INCARNATION HAVE TAKEN PLACE IF MAN HAD NOT SINNED?—The *Scotists* and certain modern Anglican writers say that the Incarnation would have taken place if man had not sinned; although in such case, it would not have been attended by humiliation and suffering. The *Thomists,* on the other hand, say no. (*Westcott's Gospel of Creation* gives a history of the question, from the Scotists' point of view).

2. The chief arguments advanced for the Scotists' contention are as follows: (a.) Certain passages in Holy Scripture appear to treat the Incarnation as the complement and necessary sequence of the creation (Ephes. I. 9-12: Col. I. 19): (b.) The fact that man is created in the Image of God points to his participation in the Divine Nature (II Pet. I. 4)—an event not possible, so far as man can see, except through "the taking of the manhood into God": (c.) The benefits of the Incarnation, as revealed in Holy Scripture (Ephes. II. 19-22: III. 18-20: IV. 13), exceed mere salvation from sin and its consequences. It seems unlikely that sin should secure greater possibilities of glory than perseverance in original righteousness; and we cannot conceive of any other means which could secure for man a glory equal to his participation in a nature united hypostatically to the Divine. *Medd, §§ 58-63: Westcott's Gosp. of Creation: Barry's Bamp. Lec. 44-46: cf. Schouppe, VIII. 88: Liddon's Bamp. Lec. 268, 269: Mason, VI. 5.*

3. The Thomist, on the other hand, argues that Holy Scripture declares the purpose of the Incarnation to be salvation from sin and death (I John III. 5). He explains the passages to

which the Scotist refers by saying that, as the fall was foreseen by God, so the Incarnation and Passion were foreordained from all eternity and occurred in their appointed place in the harmonious scheme of Divine Providence from the beginning—in view of sin *foreseen,* and not as the necessary sequence of creation. Moreover, it is urged, we are in no position to assert what is possible or impossible with God, whose ways are inscrutable and whose power cannot be limited by anything external to Himself (Q. 50. 2). *S. Thos. III. 1-3: Bright's S. Leo, 104: Note 134: Liddon's Univ. Ser. 1st. Series, 184: 2nd. Series, 168.*

4. The question is speculative and its answer has not the certainty of faith. Man *has sinned,* and, whatever other ends may be accomplished by the Incarnation, the fact of sin causes the Scriptural emphasis to be placed upon its *remedial* purpose. Its other ends, mentioned in Holy Scripture, would have been accomplished, no doubt, if Adam had not sinned; but we may not insist that they would have been accomplished, in such case, by means of the Incarnation. Yet, the controversy draws attention to the *glorious nature* of these other ends (cf. Q. 101).

Question 99.

What were Some of the Causes of the Incarnation of the Son?—The *moving* cause of the Incarnation of the Son was the goodness and love of the Father. The *efficient* and *operating* cause was the Holy Ghost. The *concurring* cause was the will of the Blessed Virgin. The human and temporal *circumstance* was the conception in the womb of the Blessed Virgin.

2. The *goodness* and *love* of the *Father* was the sole *moving cause* of the Incarnation, and by reason of it He ordained that event from all eternity. Two errors are to be avoided on this point: (a.) that the human in Christ merited its assumption by the Word; whereas, the human in Christ did not exist before its assumption, and the operation came entirely from the grace of God, so that whatever of human merit Christ possessed was an effect of the Incarnation and not the cause of it: (b.) that the love of God which led to the Incarnation and redemption is to be attributed to the Son, and not to the Father, as if the Father's love were an *effect* of the Son's redemptive work instead of its *cause;* whereas, the Divine Persons operate indivisibly in

Their love for man, as in all Their operations, and the Son came into the world to do His Father's will (Q. 67: S. John III. 16, 17: V. 17: XII. 44, 49, 50: XIV. 10: XVII. 4, 6-8: Rom. V. 8: I John III. 1: IV. 9, 10, 14: Heb. X. 6, 7). *S. Thos. III. 2. 10-12: 24. 1-3: Pearson, 331-333: Owen, XIV. 6: Schouppe, VIII. 334: Mason, VI. 9, 10.*

3. Christ was born not of blood *simply;* nor of the will of the flesh, nor of the will of man, but of God (S. John I. 13); and the Divine operation which caused the mystery is revealed by the words of Gabriel;—"the Holy Ghost shall come upon thee [upon the Blessed Virgin], and the power of the Highest shall overshadow thee" (S. Luke I. 35). *S. Thos. III. 32: Forbes' N. Creed, 181, 182: Schouppe, VIII. 102-105, 226: Hutchings on the Holy Ghost, 67-70.*

4. Neither the fleshly powers nor the will of the Blessed Virgin could, *in themselves,* have caused the conception of the Word in her womb. Her privilege was not of nature, but of grace (S. Luke I. 35). Yet, it is a part of the mystery of the Incarnation that her conception was conditioned by her faith and consent. If her consent had been wanting, another virgin, no doubt,

would have received her privilege. She could not have defeated the Divine purpose. *Churton, 9, 10.*

5. The Incarnation cannot be separated from the conception in the Blessed Virgin's womb, and we must believe that (a.) the two events coincided in time: (b.) What was then assumed by the Divine Son did not subsist before its assumption, but received both existence and personal subsistence when thus assumed: (c.) The conception of Christ was miraculous. He had no earthly father, nor could natural processes account for His birth. Moreover, the virginity of the Blessed Virgin herself was not destroyed by the birth of her Son: (d.) By virtue of this miraculous conception He was conceived without spot of sin, although He truly took of His mother a nature like ours, "of a reasonable soul and human flesh subsisting." *S. Thos. III. 28. 1, 2: 35. 6: 33. 1-4: 34: Pearson, 293-324: Hooker, V. 54. 3: Jackson, VII. 275-278, 287: Forbes' N. Creed, 181, 182: Bright's S. Leo, 19, 20: Liddon's Christmastide, 81, 82, 96, 97: Ser. VI: Mason, V. 4.*

QUESTION 100.

WHAT DOCTRINES CONCERNING THE BLESSED VIRGIN ARE INVOLVED IN THE INCARNATION?—The doctrines concerning the Blessed Virgin which are involved in the Incarnation are: (a.) Her pre-sanctification: (b.) Her virginity: (c.) Her right to the title "Mother of God": (d.) The honour which we should pay her.

2. That the Blessed Virgin was sanctified when the Holy Ghost overshadowed her, no one can doubt. But the salutation of Gabriel implies that she was filled with grace, and, therefore, sanctified, *before* the conception of Christ (S. Luke I. 28). We are told that S. John Baptist was sanctified from his mother's womb (S. Luke I. 15), and the Church has instinctively held that it could not be otherwise with one so highly privileged as the Blessed Virgin. But the opinion that she was sanctified even in her conception—*i. e.,* immaculately conceived—so as not to have received the taint of original sin, is not of faith; and it may not lawfully be imposed upon the faithful as necessary to be believed. It is of faith that no one can be saved except through the Word made flesh. We must believe,

therefore, that her sanctification, as well as that of S. John Baptist, was, in the eternal plan of God, an *effect of the Incarnation,* even though in temporal relations it anticipated its cause. *S. Thos. III. 27: Liddon's Bamp. Lec. 441-443: Schouppe, VIII. 140: Hooker's Ser. II. 2: Mason, V. 4.*

3. The Son of God was born of a pure virgin, in fufilment of prophecy (Isa. VII. 14). That virginity was not destroyed by the birth of her Son; nor may we admit that it came to an end at any time afterwards. She had no other children. The "brethren" of our Lord, mentioned in the New Testament, were undoubtedly His *kindred* merely—a common use of the word. That she was blessed with *perpetual virginity* is the conclusion to which we are led by reverence for the mystery of the Incarnation, by tradition, and by Catholic consent (S. Matt. XII. 46: XIII. 55, 56: Acts I. 14: Gal. I. 19. cf. S. Matt. XXVII. 56: S. Mark XV. 40: S. John XIX. 25-27). *S. Thos. III. 28: 29. 2: Liddon's Bamp. Lec. 292: Pearson, 305-317: 322, 323: Bright's S. Leo, Note 9: Schouppe, VIII. 102, 103, 106-110.*

4. The Ecumenical Council of Ephesus has decided that the Blessed Virgin should be called

Θεοτόκος. The English phrase, "Mother of God," is not exactly equivalent, but practically so; and its truth is necessarily involved in the argument upon which the Church's decision at Ephesus was based (see Q. 105. 2, 3). The reason why we apply such a title to her is, not to honour her so much as, to vindicate the truth that her Son is God. Although she is "Mother of God," she neither brought forth the Godhead, nor is she other than a human mother. Her maternal prerogatives, therefore, can not surpass those which may be granted to a human mother endowed with grace. *S. Thos. III. 35: Pearson, 318-321: Schouppe, VIII. 219-224: Hooker, II. 32.*

5. It has been predicted that all generations shall call the Virgin Mary blessed; and the Church has ever been glad to honour her. The reasons for this honour are (a.) the example of God, who has honoured her with so unique a privilege: (b.) the examples of the Angel Gabriel and of S. Elizabeth, both of which were plainly approved of by God: (c.) any lack of honour paid to the Mother must reflect upon her Son: (d.) her perfect sanctity, by virtue of which when we reverence her we reverence God, by

Whose grace she is what she is. It is to be remembered, of course, that the cause of her glory lies, not in her own nature or powers, but, in what the grace of God has enabled her to be. Such a point of view justifies the language of Pearson, who says: *"We cannot bear too reverend a regard unto the Mother of Our Lord, so long as we give her not that worship which is due unto the Lord Himself." Pearson, 321: S. Thos. III. 25. 5: Liddon's Magnificat, II. 30-40.*

QUESTION 101.

WHAT WERE THE ENDS FOR WHICH THE SON OF GOD BECAME INCARNATE?—The Son of God became Incarnate *ultimately,* in order to bring man into union with God in His own Person, so that in that Person He might fulfil the religious ends for which he was created: *immediately,* and by reason of man's sin, in order to suffer and die for man's salvation from sin and its eternal consequences (Gal. IV. 4, 5: Ephes. I. 3 seq: I Tim. I. 15). *Mason's Faith of the Gosp. VI. 2, 4: Forbes' N. Creed, 161-163: Churton's Miss. Foundation of Doc. 11-20.*

2. It has been shown that the chief end of man is to glorify God and enjoy Him forever (Q.

87. 2); also that the relation in which man stands to God requires constant expression by sacrificial oblation to God. In the ages gone by men had symbolized this oblation under the forms of bread and wine, but the symbol had not effected what it figured (Qq. 87. 3: 88. 4: 93. 5). It was necessary that the symbol should be made effective by being converted into the vehicle of something which could be used by man as the medium of a real approach to God and of a true oblation of self to Him.

3. The Incarnation was designed to furnish such a medium and to make it available. This medium is a *glorified humanity* taken into that Person Who is the true Image of the invisible God. In it the fulness of the Godhead is revealed bodily to the faithful; and the glorified conditions under which it exists enables the Incarnate One to employ it as the medium and instrument of union between us and Him, by means of the Sacraments which He has ordained. Henceforth the outward symbol becomes the sacramental vehicle of the Body and Blood of Christ, through which men can approach their Maker and in which they can offer their lives to Him; and all this is true because the Church's Eucharistic obla-

tions are really, though mystically, identified with what He is doing in heavenly places, where He offers Himself to the Father in His living and glorified humanity and the members of His Flesh also who fulfil the sacramental and moral conditions of participation in that sacrifice. *Churton, 11-13, 174-176: Liddon's Christmas in S. Paul's, 77-80, 115-121.*

4. But man had sinned, and, before his oblation and service could become acceptable to God, he must be saved from sin and reconciled to God by a proper *Sacrifice for sin.* Such a sacrifice meant the death of the sinner, and the only life which the reconciled sinner could properly offer to God was one which had passed through suffering and death without being overcome by it, and had, by means of death, been given a character acceptable to God. The Son became Incarnate, therefore, to make this possible—to fulfil these conditions in His own human nature, and, by our sacramental union in Him, to make us real participators in this fulfilment. The Holy Eucharist is thus made an acceptable oblation of ourselves to God, since it is an application of the meritorious death of Christ and the means by which that death sanctifies the life which we

now offer. *Churton's Miss. Foundation of Doc. 174-176: S. Thos. III. 1. 4: Sadler's Emmanuel, 16-20: Mason, VII. 3: Milligan's Ascension, 114-142: 264-268: 307-313.*

5. All this is pre-figured in the Old Covenant. The central and daily rite of the Temple was the *Burnt Offering,* in which the self-oblation of man to God was symbolized. But the necessity and means of removing the sinfulness of what was there symbolically offered, by shedding of blood, was symbolized in the *Sin Offering,* which was made once for all in each year, on the day of Atonement; and the application of this and the sanctification of the Burnt Offering was symbolized in the shedding of blood, which occurred in connection with that Offering. Finally, the communion and Fellowship with God, which was involved in what the Burnt Offering pre-figured, was separately symbolized in the *Peace Offering* and feast upon the Paschal Lamb which had been slain, but which was the sign, none the less, of deliverance from death. *Churton, 172-174: Norris, 179, 180: Milligan's Ascension, 142-149.*

6. What has been said does not involve necessarily the Scotist contention, that the Incar-

nation would have occurred if man had not sinned. No doubt the ultimate end of the Incarnation, as above described, would have been accomplished *in any case.* But, revelation does not warrant the assertion that such accomplishment *must have been by means of the Incarnation,* if man had not sinned. The fact that we *can not conceive* of any other means, does not prove that God *could not use* any other (Q. 98. 4).

CHAPTER XVII.

THE HYPOSTATIC UNION.

Question 102.

What is the Doctrine of the Hypostatic Union?—The doctrine of the Hypostatic Union (*Καθ' ὑπόστασιν ἕνωσις*), is that, by reason of the Incarnation, in Jesus Christ, two natures (*φύσεις*) one *truly* (*ἀληθῶς*) *Divine,* the other *perfectly* (*τελέως*) *human,* are *inseparably* (*ἀδιαιρέτως*), yet *unconfusedly* (*ἀσυγχύτως*) united in one Person (*ὑπόστασις*). The first four Ecumenical Councils set forth this doctrine; and the Greek terms here given signify the elements of the mystery to which these Councils bore witness. *Hooker, V. 54. 10: 52: Pearson, 291, 292: Liddon's Bamp. Lec. 259-267: Christmastide, 123-127: S. Thos. III. 2: 18: Wilberforce's Incarn. ch. 6: Schouppe, VIII. 147-159: Owen, XIV. 1: MacColl, 149-152: Jackson, Vol. VII. 283-287.*

2. The Athanasian Symbol declares the right

Faith to be, *"that Our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the substance of His Mother, born in the world; Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting; Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood; Who although He be God and Man: yet He is not two, but One Christ; One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God; One Altogether; not by confusion of substance; but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is One Christ."*

3. This doctrine involves (a.) The true Divinity of Christ: (b.) His perfect Humanity: (c.) The unity of His Person: (d.) The diversity of His natures: (e.) The *communicatio-idiomatum*, or predication of the attributes and operations of each nature to His one Person: (f.) The Humiliation of the Son of God: (g.) The Exaltation of the Son of man: (h.) The two-fold operation of Christ: (i.) The Mediatorial Offices of Christ.

QUESTION 103.

WHAT IS THE DOCTRINE OF CHRIST'S DIVINITY? —The doctrine of Christ's Divinity is that the same Jesus Christ Who was born of the Virgin Mary, Who suffered, died, rose again and ascended into heaven, is, in the language of the Nicene Creed, *the Only Begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By Whom all things were made. Liddon's Bamp. Lectures: Pearson, 188-257: Forbes' N. Creed, 126-153: Jackson, Vol. VII. 174-276: Wilberforce's Incarn. ch. 5: Schouppe, VIII. 62-85.*

2. The Old Testament contains indications that the indivisible Divine essence is possessed by more than one Person (Q. 61). The predictions of the Messias show that He was to be superhuman and Divine (II Sam. VII. 12-16: Psa. II. 6-12: LXXXIX. 36, 37: XLV: LXXII: CX: Isa. VII. 14: IX. 6, 7: XLIV. 6: Jer. XXIII. 5, 6: Dan. VII. 13, 14: Mic. V. 2, 4: Hag. II. 7, 9: Zech. II. 8-13: XI. 12, 13: XII. 10: XIII. 7: Mal. III. 1: IV. 2). *Liddon's Bamp. Lec. II.* And the New Testament contains many passages

which either describe Him as Divine (S. Matt. III. 17: I. 23: XVII. 5: S. Luke I. 35, 43: S. John I. 1, 18: III. 16, 18: XX. 28-31: Acts X. 36: XX. 28: Rom. IX. 5: I. Cor. II. 8:XV. 47: Phil. II. 6: I Tim. III. 16: Heb. I: III. 3. 4: Rev. I. 8), or attribute characteristics and operations to Him which cannot belong to a creature (S. Matt. X. 37-40: XI. 27: XII. 6: XXVIII. 18: S. Luke I. 32, 33: S. John I. 3, 4, 9, 14: III. 31: V. 17, 21, 23, 26: VI. 38, 62: VII. 29: VIII. 12, 58: X. 30, 37, 38: XIV. 6, 10: XVI. 15, 30: II Cor. IV. 4: Col. I. 13-22: II. 9: III. 4: Heb. I. 2-13: I S. John II. 22, 23: V. 12: Rev. II. 8: V. 6-14: XIX. 11-16: XXI. 6, 7: XXII. 13). Furthermore, the claims of Christ in the Gospels are such that, if He is not God, He was not good, nor the ideal man that He is admitted to have been, even by unbelieving writers (S. Matt. XI. 27-30: XVI. 16-19: S. Mark XII. 6-10: S. Luke XX. 13-18: S. John VI. 47-57: VIII. 46, 58: XIV. 6, 8, 9). *Liddon's Bamp. Lec. II. IV-VI: Some Elem. 214-227: Jackson, VII. 174-196: Forbes' N. Creed, 128-138: Sadler's Emman. ch. I: MacColl, 136-140.* To all this evidence may be added the unique character of His miracles (S. John II. 23: V. 36: X. 25-38: S. Luke VII. 19-23), and the

standing wonder of the continuance and victories of a Church founded upon the doctrine of His Divinity (S. Matt. XVI. 16-19). *Liddon's Bamp. Lec. III.*

3. It is, of course, a serious error to think, as certain modern writers do, that Christ's Divinity is the result of an *apotheosis,* as if a certain man was deified. For the truth is that no other Person exists or has existed in Christ than the Divine and adorable Word, Who is co-eternal, con-substantial and co-equal with God the Father. *Hooker, V. 52. 4: Liddon's Univ. Ser. 1st Series, 153-155: Bamp. Lec. 262-265: S. Thos. III. 16. 7: 35. 5: Bright's S. Leo, Notes 10, 26: Schouppe, VIII. 160-168: Mason, V. 6.*

4. The Divinity of Christ was denied by Arius, who said that the Son of God, as Son, must be later in time than the Father and, therefore, a creature, since there was a time when He was not. The Arians admitted that the Son was super-angelic and the instrument by which other creatures were made; also that He was ὁμοιούσιος, of like essence with the Father. But we know that the processions within the Godhead are *without temporal relations,* so that no divine Person

can be "afore or after other" (Q. 65. 2, 3). Moreover, the Divine Persons possess a numerical unity of essence (Q. 64. 7). The Arians, by denying this truth, reduced their ὁμοιούσιος to an absurdity. A being who does not possess the self-same essence which is possessed by the Father must, unless we accept a plurality of gods, be infinitely inferior to Him, and ἑτερούσιος, *unlike* the Father in essence. The thorough going Arians ultimately accepted this conclusion. The Church, however, inserted the word ὁμοούσιος in her traditional Creed at the council of Nicea, 325 A.D., thus witnessing to the truth she had received, that Christ, the Son of God, is of one essence with the Father as touching His Godhead and, therefore, *truly Divine. Hooker, V. 54. 2, 3: Liddon's Bamp. Lec. VII: Newman's Arians, 184-192: 201-234: Forbes' N. Creed, 144-153: Wilberforce's Incarn. 87-106: Bright's S. Leo, Notes 12, 29. cf. Note 27.*

5. Unless Christ is truly Divine, He is not our Mediator; for, as a mere creature, He must be external to the Divine essence, and cannot bring God to man or man to God. In particular, His Divinity is necessary to justify our faith in (a.) His *Prophetic* office, since it is by virtue of

His Divine Nature that the fulness of the Godhead is revealed in Him (Col. II. 9), and that He is omniscient and infallible as a teacher: (b.) His *Priestly* office, since it is His Divinity which gives infinite value to His earthly Passion and heavenly Oblation, and efficacy to the sacramental media by which we participate in those actions and receive their benefits: (c.) His *Kingly* office, since no mere creature could speak of Divine things as having authority in Himself; nor could He have received "all power in heaven and earth" to rule the Angels, to send the Holy Ghost, to rule the Church of God, to dispense, through His own ministry, its mysteries of grace and truth, and to judge all men at the end of the world. *Liddon's Bamp. Lec. 461-494.*

6. The doctrine of Christ's proper Divinity is also useful (a.) to protect the idea of God in human thought as against *Deism,* which separates the Creator from the creature; and against *Pantheism,* which is able to use orthodox phrases, but recognizes no Divinity in Christ other than what all men possess. *Liddon's Bam. Lec. 452-459:* (b.) to reveal the plurality of Persons within the Godhead as against bare *Unitarianism:* (c.) to teach that the *transcendent* and

unapproachable One, Whom the universe cannot contain, is none the less *immanent* and can reveal Himself in flesh so that men may behold and approach to receive Him: (d.) to show the true *dignity of man,* whose nature has been taken into God, and who is thus enabled, in Christ, to partake of the Divine nature, without loss of his manhood (II Pet. I. 4): *Liddon's Bamp. Lec. 459-461:* (e.) to enable us to follow His human example, by the power which His Godhead enables Him to give us. *Liddon's Bamp. Lec. 494-504: Some Elem. 234 seq: Bright's S. Leo, Notes 15, 74.*

Question 104.

What is the Doctrine of Christ's Humanity?—The doctrine of Christ's Humanity is that He Whom we adore as truly Divine was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man; so as to be looked upon and received as perfectly human, having for His own personal possession all the parts and faculties of our manhood, without change of their proper nature, but without either spot of sin or the moral and physical infirmities caused by sin. *S. Thos. III. 4, 5,*

31: Pearson, 284-287: Jackson, VII. 289-295: Schouppe, VIII. 96-101: 111-136.

2. The human birth, characteristics and deeds of the Messias were prophesied beforehand (Gen. III. 15: XXII. 18: XXVI. 4: XXVIII. 14: Deut. XVIII. 15, 18: II Sam. VII, 12, 16: Psa. XXII: LXIX: LXXXIX. 35, 36: Isa. VII. 14: XI. 10: LII. 13-LIII *fin:* Jer. XXXI. 22); *Jackson, Vol. VII. 196-200;* and appear clearly in the Gospels (S. Matt. I. 1, 16, 18, 25: II. 2: IV. 2: XXVI. 38: XXVII. 26: S. Mark IV. 38: S. Luke I. 31: II. 7, 11: XXII. 42, 44: XXIII. 46: S. John I. 14: IV. 6, 7: X. 27: XI. 33, 35: XIX. 30). He was regarded as a man by His contemporaries (S. Matt. IX. 27: XII. 23: XIII. 55, 56: XV. 22: XXI. 15: XXII. 42: S. Luke I. 69: XI. 27: S. John X. 33), and spoke of Himself as the Son of Man (S. Matt. XVI. 13: S. Mark XIII. 56: S. Luke IX. 56: S. John V. 27: VI. 27, 53). His Manhood is asserted or implied in many other passages of the New Testament (Acts II. 30: Rom. I. 3: I Cor. XV. 21, 22: Gal. III. 16, 29: Phil. II. 7, 8: I Tim. II. 5: Heb. II. 14-18: I Pet. IV. 1: I John IV. 2, 3), and His sinlessness as well (S. Matt. IV. 1-10: XXVII. 4: S. Luke I. 35: S.

John IV. 34: VIII. 46: Acts IV. 27: II Cor. V. 21: I Pet. I. 19: II. 22: Rev. III. 7. cf. Rom. VIII. 29).

3. The complete integrity of our Lord's human nature was denied by the ancient *Docetists,* who said that our Lord's Flesh was only apparent. Also by Apollinaris, who said that the Word of God took the place of the rational soul in Christ. The Church condemned Apollinarianism in the Council of Constantinople, 381 A. D., and bore witness to the truth that our Lord is "con-substantial with us as touching His manhood" in the words of the Nicene Creed, "was incarnate . . . . . and was made man." *S. Greg. Naz. Ep. to Cledonius: Bright's S. Leo, Notes 28, 31, 32: Forbes' N. Creed, 178, 179, 186-189: Mason, V. 10.*

4. The following truths are bound up with the doctrine of Christ's Humanity. (a.) It did not exist until it was assumed by the Word (Q. 99. 5): (b.) It is not personal except as taken into the Person of the Word (Q. 99. 5): *S. Thos. III. 4. 2-6: Bright's S. Leo, Note 26: Mason, V. 5: Schouppe, VIII. 191:* (c.) It is ideal, Catholic and representative, not being

characterized by individual traits, or by those of any particular age or race. The Word took what is *generic,* and became man rather than a man. *S. Thos. III. 4. 6: Liddon's Christmastide, 110-114: Mason, VI. 1: Wilberforce's Incarn. 22-39: ch. 4:* (d.) It was not, and could not be defiled by either original or actual sin, because of its Hypostatic Union with God: *S. Thos. III. 31. 7: Forbes' N. Creed, 190, 191: Schouppe, VIII. 122-126, 137-142:* (e.) It was elevated by the grace of union so as to possess supernatural power and knowledge, and has victoriously passed through death and been glorified and enthroned in heavenly places (Q. 109): *Schouppe, VIII. 128, 129:* (f.) On account of its passage through death, and by virtue of its glorified conditions, it can be imparted to men sacramentally, so as to become the medium of their union with Christ and of grace and glory (Q. 109. 4): *Jackson, Vol. VII. 289-295: Wilberforce, 63-65:* (g.) Its human integrity and operations remain, and it is neither lost in the Divine nor changed in its essential constitution and nature, since its glorification. *Hooker, V. 53. 1.*

5. The value of this doctrine is very great,

for (a.) it shows Christ to be passible, and our true representative and Mediator, since there exists in Him a real point of contact between Him and us: (I Tim. II. 5): *Wilberforce's Incarn. ch. 7: Schouppe, VIII. 118-121:* (b.) it brings what He reveals in Himself and proclaims, within the range of our understandings and sympathies: *Liddon's Christmastide, 115-120:* (c.) it makes Him a real and human example to us (I Pet. II. 21): *Bright's S. Leo, Notes 15, 74:* (d.) it secures for us a sympathetic High Priest, and Judge, Who has been touched with the feeling of our infirmities (S. Matt. VIII. 17: Heb. IV. 15): (e.) it gives a certain sacredness to our flesh (Phil. III. 21), and to all material things, justifying the institution of visible means of grace and the use of visible instruments and actions in worship.

Question 105.

What is Signified by Saying that Our Lord's two Natures are United Inseparably? —By saying that our Lord's two natures are united inseparably is signified (a.) the *unity of His Person,* in that the Person Who began to subsist in His human nature is no other than the

Person Who eternally subsists in His Divine Nature (Q. 103. 3): (b.) the *completeness* of the assumption of humanity by the Word, by virtue of which it has become *His own nature:* (c.) the *permanent continuity* of the union, by reason of which He forever retains as His own, through all the conditions of earthly humiliation and heavenly glory, that same human nature which He took of the Blessed Virgin (S. John III. 13: I Cor. VIII. 6: Ephes. IV. 5: I Tim. II. 5. Other refs. in Q. 107. 2). *S. Thos. III. 17: Liddon's Bamp. Lec. 258 seq: Hooker, V. 52. 2-4: Owen, XIV. 2: Jackson, Vol. VII. 289-295: Mason, V. 5: Schouppe, VIII. 169-174.*

2. These truths were assailed by Nestorius when he denied that the Blessed Virgin is *Θεοτόκος*, bearer of God, on the ground that what was born of her was not one in personal subsistence with the Word, but a mere creature in whom the Word condescended to dwell as in a vesture. Thus he implied that two persons were associated in Christ. The Adoptionists fell into a similar error, by teaching that a mere son of man was born of the Blessed Virgin, who was thereupon clothed with the Son of God and became by progressive sanctification and adoption worthy of being Himself called

the Son of God. The modern Kenotic notion is also Nestorian, that the omniscience and omnipotence with which the Son of God never ceases to rule the universe, cannot have been possessed by that Son of Man Who identified Himself with man in his earthly conditions. *Forbes' N. Creed, 191-199.* On the *Θεοτόκος* in the Fathers, see *Pearson, 319, Note.*

3. The truth was set forth as against Nestorius, by S. Cyril of Alexandria, in two letters, the Second and Third to Nestorius; and these were adopted by the Church as her own in the Councils of Ephesus, 431 A. D., and Chalcedon, 451 A. D. In his Second letter, the Church says that "the natures which are gathered together into very union are diverse, yet one Christ and Son of both . . . . Since the Word, having united the Human nature to Himself personally (*καθ' ὑπόστασιν*), proceeded forth of a woman, He is therefore said to have been born in flesh. For not mere man was first born of the Holy Virgin, and then the Word came down upon Him, but united from the very womb, He is said to have undergone birth in the Flesh, as making His own the birth of His own Flesh." *Transl. of P. E. Pusey.* Adoptionism was condemned by the

Council of Frankfort in 796 A. D. (cf. Qq. 100. 4: 107. 3). *S. Thos. III. 23. 4: 35. 5: Bright's S. Leo, p. 23: Notes 2, 34: Hooker, V. 51. 2: 52. 2-4: Ser. II. 32: Forbes' N. Creed, 182-186: Mason, V. 9: Schouppe, VIII. 206-218.*

4. The unity of Christ's Person teaches us that (a) the human has been united actually with the Divine. The gulf between the finite and the Infinite has been bridged: (b) His human nature has become the sphere and medium within which and through which God, in Christ, reveals His fulness bodily to the eye of faith in the Blessed Sacrament; so that we should make it the objective point or *terminus ad quem* of our worship: *Liddon's B. Lec, 386, 387: Forbes' N. Creed, 208: Keble's Euch. Adoration:* (c.) in Him the same Person Who was subjected to our moral conditions and temptations was also spiritually invincible and victorious by virtue of Divine power residing in Himself: (d.) whatever He has achieved and is achieving in flesh and as our representative are the acts of God; and, for that reason, have infinite value and efficacy (Q. 117. 6): (e.) the union of the creature and the Creator, in Him, assures us that an analogous union is possible in us, when we have sacramentally been made

members of His body: (f.) by virtue of our union in Him we can gradually acquire His spiritual invincibility, and can participate in what He has done for us and make it our own.

QUESTION 106.

WHAT IS SIGNIFIED BY SAYING THAT OUR LORD'S TWO NATURES ARE UNITED UNCONFUSEDLY?—By saying that our Lord's two natures are united unconfusedly is signified the diversity of those natures and the continued distinctness of each in essence and operation after their union. (cf. S. John X. 30 w. XIV. 28: also the texts given for Christ's Divinity, Q. 103. 2, w. those for His Humanity, Q. 104. 2).

2. We err in speaking of (a.) an absorption and *loss of the human* in the Divine: (b.) a *conversion* of the Divine into the human, or an *essential kenosis:* (c.) an essential *similarity* between the Divine and human natures; as if Christ was peculiarly Divine merely because, more than any other He was the ideal and perfect man. This is pantheistic: (d.) a *commixture* of the two natures so as to produce one *theandric* nature, which is neither truly Divine nor perfectly human. *S. Thos. III. 2. 1: Hooker, V. 52. 3-54. 5: Pearson,*

287-290: Mason, V. 7-9: Schouppe, VIII. 175-182.

3. All these forms of error come under the name of *Monophysitism, μόνος-φύσις*; and are severally excluded by the language with which the Church set forth the Faith, as against Eutyches, at the Council of Chalcedon, 451 A. D. He had said that he confessed "two natures of our Lord before the union, but after the union one nature only." Thus he confounded the natures united in Christ's Person, and also asserted erroneously that our Lord's human nature existed before the Incarnation (Q. 99. 5). S. Leo of Rome answered Eutyches in his famous "tome" (*Epis. No. 28*); and the Church adopted this document as her own, promulgating also a Decree of Faith in which she says, "We confess . . . . . One and the same Son, our Lord Jesus Christ . . . . . con-substantial with the Father, according to the Godhead, and con-substantial with us according to the Manhood; . . . . . Who is to be acknowledged One and the same Christ, ... the Only-Begotten, in two natures, without mixture, change, division, or separation; the difference of natures not being removed by their union, but

rather the propriety of each nature being preserved and concurring in one Person and one Hypostasis." *Bright's S. Leo, pp. 23, 24, 241, 242: Notes 35, 139: Forbes' N. Creed, 199-204: Pearson, p. 289, Note 90.*

4. The work of the Council of Chalcedon was completed by the Sixth Ecumenical Council, held at Constantinople in 680 A. D., against *Monothelitism.* The Monothelites held that there is but one will and operation in Christ, which they called *theandric.* The council declared that "there are in Jesus Christ *two natural wills and two natural operations, without division, conversion, confusion, or opposition.*" The Monothelites were anathematized, including Pope Honorius, of Rome. *Landon's Manual of Councils.* S. Leo says, in his tome, that "each form [nature] does the acts which belong to it, in communion with the other." *Bright's S. Leo, pp. 37, 38, 115-117: Notes 56, 156: S. Thos. III. 18: 19. 1: Hooker, V. 48. 9: 53. 3: 54. 2, 5-9: Liddon's Bamp. Lec. 265-267: Forbes' N. Creed, 204-206: Mason, V. 10: Schouppe, VIII. 183-188, 194.*

5. We need such teaching (a.) to keep us from exaggerated and pantheistic mysticism,

whereby we are led to imagine that we can be so absorbed into God as no longer to require external means of approach to Him: (b.) to emphasize the fact that we are still required to live a life of human struggle against evil, for which we are responsible to One Who is infinitely above us: (c.) to guard us against supposing that our union in Christ lifts us above human accidents and the necessity for sacramental grace and self-discipline: (d.) to afford a safeguard against all theories, which obscure or destroy either of the two parts necessary for a Sacrament.

CHAPTER XVIII.

Question 107.

What is the Doctrine of the Communication of Idioms?—The doctrine of the Communication of Idioms, *communicatio idiomatum*, *ἀντίδοσις*, is that the "idioms," or predicates which pertain to each of the two natures of our Lord are properly predicated of His undivided Person, whatever title that Person may happen to be signified by. *S. Thos. III. 16: Liddon's Bamp. Lec. 261: Hooker, V. 52. 3: 53. 3, 4: Schouppe, VIII. 196-205: Bright's S. Leo, pp. 117-119 (S. Leo's tome § 5): Notes 5, 63: MacColl, 149-152: Forbes' N. Creed, 206-208.*

2. Holy Scripture predicates of God what belongs to Christ's human nature (S. John I. 14: Acts XX. 28: I Cor. II. 8: I. S. John I. 1); not of the Godhead, however, but of that *Person* who is God as well as Man. It also predicates of Man what belongs to Christ's Divine nature (S. John III. 13: I Cor. XV. 47); not of the

Manhood, however, but of that *Person* Who is Man as well as God. *Bright's S. Leo, Note 5.*

3. This doctrine was imperilled by the Nestorian rejection of the *Θεοτόκος*. That term signifies that, since it pertains to the human nature of God Incarnate to be born of a human mother, it pertains also to God, Whose nature it is, to be born of a human mother likewise; and the mother of God's flesh is the mother of God. The Church accordingly declared, in the Second Letter of S. Cyril to Nestorius, "So did they [the Fathers] make bold to call the Holy Virgin 'the Mother of God.' Not as though . . . . . His Godhead had its beginning from the Holy Virgin, but for as much as His Holy Body, endued with a rational soul, was born of her, to which Body also the Word was personally united . . . . . on this account, He is said to have been born after the flesh." The whole doctrine at issue was set forth by the Church in the Third Letter of S. Cyril to Nestorius, in the words of the Tome of S. Leo, and in the Chalcedonian Decree already quoted (Q. 106. 3). It is not, therefore, of scholastic origin, as some suppose, but is a part of the Catholic Faith, to which the Church has borne

explicit witness (cf. Qq. 100. 4: 105. 2, 3). *Hooker, V. 52. 3.*

4. Four propositions are involved:—(a.) whatever may be said truly of the human nature of Christ may be said truly of the Son of God in flesh (Acts XX. 28): (b.) whatever may be said truly of the Divine Nature of Christ, may be said truly of the Son of Man whose Nature it is (I. Cor. XV. 47): (c.) the predicates of the two natures united in Christ may not be interchanged with each other, so as to apply infinite predicates to the Manhood or finite predicates to the Godhead: (d.) no predicate of Christ's Person may be applied to either of His natures, when such predication would be inconsistent with the distinctness of the two natures in essence and operation. *S. Thos. III. 16. 4, 5: Ewer's Grammar of Theol. 78, 79.*

5. Two mistakes should be avoided: (a.) we may not think that Christ's human nature is *unaffected* by the Hypostatic Union; but simply that, whatever exaltation the human may enjoy, there is *no destruction of its kind,* for it continues to be finite, distinct and human, without change in essence. *Hooker, V. 54. 2, 5-9: Mason,*

V. 11: Wilberforce's Incarn. 135, 136: (b.) we should not, on account of the Hypostatic Union, predicate of the Word made Flesh what His human nature *lacks,* but what it *has.* Thus, the Son of God possesses in His human nature a *finite knowledge,* such as pertains to that nature; but its lack of infinite knowledge does not involve a lack of it in Him, for He *also* possesses the knowledge which pertains to His Divine Nature, and that is *infinite.* The same principle holds good with reference to human lack of power. There can, in fact, be *no defect in Christ. S. Thos. III. 16. 8 seq: Forbes' N. Creed, 190: Wilberforce's Incarn. 72, 73.*

QUESTION 108.

WHAT IS THE DOCTRINE OF THE HUMILIATION OF CHRIST?—The doctrine of the Humiliation of Christ is that the Son of God, "being in the form of God, thought it not a prize [as if capable of being lost or otherwise than His eternal and inalienable property] to be equal with God; but made Himself as of no account [ἑαυτὸν ἐκένωσε] by taking upon Him the form of a servant, and being made in the likeness of men. And, when He was found in fashion as a man,

He humbled Himself [still further] by becoming obedient unto death, even the death of the cross." *S. Thos. III. 20. 1, 2: Jackson, VII. 380-384: Liddon's Passiontide, 21-25.* For history of the question see *Bruce's Humil. of Christ.*

2. The phrase ἑαυτὸν ἐκένωσε has, according to lexical usage, two meanings: (a.) the etymological, *emptied Himself:* (b.) the metaphorical, *made Himself as of no account. Liddell and Scott.* The proper meaning here must be that which is permitted by the context and by the analogy of the Faith contained in the rest of Holy Scripture. The metaphorical meaning is required by both: (a.) by the *context,* which is concerned with Christ as our example—not of self-mutilation or limitation of power to help others, but—of loving humility exhibited in an unselfish use of this power, even when such use involved the obscuration of His own glory and co-equality with God: (b.) by *the Faith* contained elsewhere in Holy Scripture, which includes the possession by our Lord, in His humiliation, of the Godhead (Q. 103), of the eternal *immutability* of that Godhead (Q. 49. 6), and of *infallibility* and *power* as Teacher and Saviour (Qq. 109. 3: 110. 5: 112. 2: 115. 4). cf. *in Phil. II. 6-8,*

A. V: R. V: S. Thos. Ep. S. Paul: Ellicott: Lightfoot: Wordsworth: Sadler.

3. The Humiliation of the Son of God consists in the fact that He condescended to *veil His inalienable glory and attributes in Flesh.* He did not, strictly speaking, divest Himself of anything which He had before, but what He could not surrender or change He *concealed* from the observation of men and Angels, by submitting to be made subject to the law as servant and by travelling, as Son of Man, a path of obedience which led to the death of the Cross. In other words, *He assumed humble conditions* which, for a time, hindered men from acknowledging His essential and inalienable glory. Neither this glory nor anything essentially His could be abandoned, but they could be and were made *as of no account* in the eyes of the multitude. We cannot understand *how* this could be, because we cannot understand how the Divine and human can be united in One Person without violating the integrity of either. *Bright's S. Leo, Note 115: Jackson, Vol. VII. 273-276: Hooker, V. 54. 4: Schouppe, VIII. 192: S. Aug. de Trin. I. 7.*

4. The term *Kenosis,* as used by modern writ-

ers, is of doubtful value. Its only proper use, as applied to the Incarnation, is metaphorical; whereas, when used in technical theology, it is apt to be and has been interpreted etymologically, as signifying an *abandonment* of Divine attributes. Such an idea is inconsistent with the unvarying teaching of the Church,—that Christ, in the days of His humiliation, was one Person, *not by conversion of the Godhead into Flesh, but by taking of the manhood into God.* As the Church says, in the Tome of S. Leo, "He took upon Him the form of a servant, ... augmenting what was human, not diminishing what was Divine; because that emptying of Himself . . . . was a stooping down of compassion, not a failure of power." The term *humiliation* seems better, since it does not suggest a violation of the inviolable, and raises no unnecessary difficulties. *Wilberforce's Incarn. 134: Bright's S. Leo, p. 8: Notes 138, 150: Sadler's Emmanuel, 53-55.* For different theories see *Swaine's Knowledge of Christ, 44-52.*

5. The value of the doctrine of Christ's humiliation is that (a.) it exhibits with peculiar clearness the love and mercy of God, Who spared not His Own Son, but sent Him to die for our

salvation when in rebellion against Him: (b.) it illustrates the true nature of sacrifice, which is a complete surrender of the will to God: (c.) it assures us that Divine power and knowledge have been brought in contact with our difficulties, and have been put at our service: (d.) it sets Christ before us as our example in meeting these difficulties—by humbling ourselves, rather than by self-assertion. *Jackson, VII. 392-394.*

QUESTION 109.

WHAT IS THE DOCTRINE OF THE EXALTATION OF CHRIST?—The doctrine of the exaltation of Christ is that His human nature, by virtue of its being taken into God, has been endowed with supernatural grace, power and knowledge; and, on account of the human obedience of Christ unto death, has been exalted into heavenly places and given a Name by virtue of which He receives, *in Flesh,* that worship which is due to Him from every creature on account of His eternal Godhead. *Wilberforce's Incarn. 135, 136: Jackson, Vol. VII. 387-392.*

2. The grace which was infused into the Human nature of Christ, by virtue of the Hypo-

static Union, was *habitual* and probably *actual*. By *habitual* grace Christ was without taint of original sin, and was supernaturally endowed with every holy virtue in its highest degree. The grace of Christ was, even on earth, both *sufficient* and *efficacious*. By virtue of it He possessed supernatural power and knowledge, and was able to overcome every temptation to sin and lead a life of human perfection. In fact, Christ *could not sin*. His human will was free and He could be tempted and could feel the strain which is the condition of our spiritual victory; but that conforming of the human will to the Divine, which requires life-long struggle to complete in us, was in Him the immediate result of the Hypostatic Union. *Hooker, V. 54. 6: Schouppe, VIII. 122-126, 137-142: 260-268: Liddon's Bamp. Lec. 209-214: Passiontide, I: 44: Easter, 352, 353: Bright's S. Leo, Note 15: MacColl, 133-136: S. Thos. III. 7: Mason, VI. 1.*

3. The power and knowledge of Christ's Manhood are supernatural because of the grace with which He is endowed. His Body and Mind were, even on earth, capable of uses for which our bodies and minds cannot be employed; and in heaven they now possess capacities and energies

greater than we can comprehend. *Mason, V. 11: Schouppe, VIII. 128, 129: S. Thos. III. 13. 2-4.*

4. The human nature of Christ is filled with grace *without measure* (S. John III. 34), and has become the sacred *store-house* from which the members of His Body receive grace by means of the Sacraments of the Church (S. John I. 16, 17). With the aid of this grace, they are enabled to imitate His holy example, and, by spiritual discipline, to advance continually towards perfect holiness of life and character (S. Matt. V. 48: Ephes. IV. 11-13). *S. Thos. III. 7, 9, 11, 12: 8. 1: 56.*

5. The sacred Name Jesus, at which every knee should bend in worship, is the human Name of Christ. This signifies that our Lord's human nature is *adorable,* wherever it is exhibited to us. It has been taken into God, and is inseparable from Him, so that the fulness of the Godhead is revealed bodily in it (Col. II. 9). But its enthronement in glory is the reward also of our Lord's human obedience (Phil. II. 6-11), and because of our mystical union with Him in His Body, we can by grace win the reward of being co-sharers with Him in that glory (Phil. I. 23).

S. Thos. III. 25. 1, 2: Liddon's Univ. Ser. 1st. Series, 50, 51: Forbes' N. Creed, 208: Schouppe, VIII. 351-357.

QUESTION 110.

WAS CHRIST IGNORANT OF ANYTHING DURING HIS HUMILIATION?—Christ was not ignorant of anything during His humiliation, strictly speaking, for, as God, He could not but be omniscient and know all things. Yet there were elements in His Divine knowledge which did not pertain to His Personal Economy of Redemption, and which could not in the nature of the case be *exhibited* under earthly conditions—*e. g.*, His knowledge of the time of the Judgment. *Hooker, V. 48. 8: 54. 7: Liddon's Bamp. Lec. 461 seq: Ellicott's Christus Comprobator, 89-118: Church Quarterly Rev., Oct. 1891: Petav. de Incarn. B. XI. cap. 2: S. Thos. III. 9-12: 15. 3, 8, 10: S. John Dam. III. 21, 22: Wilberforce's Incarn. 68-78: Schouppe, VIII. 253-259, 269: Jackson, VII. 384.*

2. Two knowledges have co-existed in the Person of Christ since the Incarnation: (a.) the *Divine,* which is infinite and, by reason of which, He is and ever has been omniscient: (b.) the

human, which is finite, although much greater than ours. Thus, there are many things which Christ knows by a two-fold operation, and others, such as transcend all finite capacity, by His Divine omniscience simply. This co-existence in His Person of two knowledges of the same things, one infinite and the other finite, may be illustrated imperfectly by the co-existence in our minds of intuitive and experimental knowledge of such a truth, for example, as the fact that the sum of the angles in any triangle is equal to two right angles. Our intuitive knowledge of this fact is universal, but our experimental knowledge of it is not so. The imperfection of our experimental knowledge, however, in no wise subtracts from the reality and perfection of our intuitive knowledge. *S. Thos. III. 9. 1: Wilberforce's Incarn. 72, 73: Schouppe, VIII. 130-133.*

3. The human knowledge of Christ is *supernatural,* and was so during His humiliation. (a.) His mind was the mind of man, *genus homo,* rather than of *a* man, and possessed all human capacity of intellect and all human knowledge, without the limitations of race, age, and environment which pertain to the minds of individual

men. Christ was a universal genius: (b.) Christ was *sinless.* His faculties were free, therefore, from the wound of spiritual blindness, which man incurred by the fall, and were enlarged by grace: (c.) He was a human *Prophet,* and His knowledge as such must have been commensurate with His message, which included all the mysteries of His Kingdom: (d.) by virtue of the *Hypostatic Union* His mind could look *inward* and contemplate God and Divine things by *direct intuition.* In short, His human knowledge was partly *acquired,* and partly *infused* by grace; and was *universal* to this extent that nothing which in the nature of things could be exhibited to a finite mind endowed with grace was beyond its scope (S. Matt. IX. 4: XII. 15, 25: XXVI. 21-25: S. Mark II. 8: S. John II. 24, 25: S. Mark VIII. 31: S. Luke VIII. 45, 46: S. John I. 48-50: XI. 11-14: IV. 17, 18: S. Mark XI. 2: S. Matt. XXVI. 34: S. John XIII. 38). *S. Thos. III. 9. 2-4: 10-12: 15. 3, 8, 10: 46. 8: Wilberforce's Inc. 74-78: Schouppe, VIII. 255-258.*

4. There are objects of knowledge which can only be known by infinite intelligence. Christ knew such things by Divine omniscience, even during His humiliation. Absolutely speaking,

therefore, He then knew, beforehand, the day and hour of the final judgment. But His possession of such knowledge could not be revealed under the conditions of His humiliation, during which it was requisite that this and other Divine glories should be veiled from the creature (Q. 108. 3). Moreover, such knowledge belongs to Him only as He is One with the Father. It does not pertain to the *Personal Economy* of the Son of God. These considerations are sufficient to justify His assertion, that "of that day and hour . . . not even the Son [of God] knoweth, but the Father" (S. Matt. XXIV. 36. cf. I Cor. II. 2). *Sadler, in S. Matt. XXIV. 36: S. Aug. de Trin. I. 23.*

5. The omniscience of Christ justifies our Faith in Him as an infallible Teacher, Who "spake as never man spake . . . with authority, and not as the scribes." Such infallibility cannot be limited to matters directly religious. If His words, for example, imply His belief that the Pentateuch had Moses for its author, and that David wrote the 110th Psalm,—this is, of course, an exegetical question—we may not be affected by doubts thrown upon these points, "except so far as to use His authority to set

those doubts aside." *Bp. Stubbs' Charge, 1893.* If such a thing should happen as a clear disproof of these authorships, it would show—not that Christ erred, but—that His words had been misinterpreted by some. *Liddon's Some Words of Christ, p. 5 seq: Swaine's Knowl. of Christ, 3-5, 16-18: Ellicott's Christus Comp. pp. 119 seq.*

Question 111.

Was there any Defect in Christ During His Humiliation?—There was no defect in Christ during His Humiliation, but He possessed every bodily and spiritual perfection from the moment of His conception. *Forbes' N. Creed, 190: Schouppe, VIII. 134-136.*

2. Jesus "increased in wisdom and stature" (S. Luke, II. 52), and displayed all the phenomena which accompany human experience:—such, for example, as surprise, temptation, sense of spiritual isolation, prayer, hunger, thirst, and weariness (S. Matt. VIII. 10: IV. 1: S. Mark, XV. 34: S. Luke, VI. 12: IV. 2: S. John XIX. 28: IV. 6). But none of these experiences is inconsistent with human perfection, since they arise—not from defect necessarily, but—from the

conditions under which men live and grow (Rom. VIII. 20). Furthermore, these experiences could not interfere with His enjoyment of Divine life and glory, but concealed this glory merely, from creaturely observation (Q. 108. 3: S. John III. 13). *Hooker, V. 48. 5: S. Thos. III. 21.*

3. Jesus increased in wisdom and stature—not because He was at any time imperfect or lacking in any thing which He ought to have possessed, but—because He condescended to pass through and exhibit a perfect example of every stage in man's development. He was a perfect Babe, a perfect Child, and a perfect Man on earth; becoming also a perfect Man in glory. The fact that man increases in wisdom and stature does not exhibit imperfection, but the manner of life which God has imposed upon him. The Son of Man was always perfect *after His Kind.*

4. It is important to distinguish between the *internal* conditions of Christ's human life, which were *perfect,* and its *external* conditions, which were *imperfect,* because of the imperfections of others. No temptation, grief, pain, or sickness could come to Christ from within, for disorder

cannot arise from what is perfect after its kind. But all of these things could affect our Lord's mind and body from without, although they could not overcome Him. He condescended to be touched with the feeling of our infirmities, but not to make His Manhood the *source* of His sufferings or to be dislodged from the impassibility and supremacy of His Godhead. *S. Thos. III. 14: 15. 4-9: Wilberforce's Inc. 60-62: Bright's S. Leo, pp. 48, 184, 185: Schouppe, VIII. 118-126, 137-142.*

5. The perfection of our Lord's Manhood is *generic.* He had no individual characteristics as Man on earth, except His perfection, for in Him the virtues which, by their different degrees and proportions distinguish His saints from each other were all perfectly expressed. The types of perfection amongst His members are many, being determined by individual conditions of race, heredity, sex, vocation, and environment, as well as by diversities of spiritual gifts. But the peculiar glory of each saint is embodied perfectly in the character of Christ, as each ray of the solar spectrum is contained in the light of the sun. Christ is the Catholic pattern, in Whom

each saint, of whatever sex and condition, can find an example suited exactly to his peculiar need. *Liddon's Bamp. Lec. 195: Some Elem. 209-214: Eastertide, Ser. XXX: Advent, 122-124: MacColl, 133-136: S. Thos. III. 72: Mason, VI. 1: Wilberforce's Incarn. ch. 1: ch. 3, pp. 39 seq.*

CHAPTER XIX.

THE OFFICES OF CHRIST.

Question 112.

What are the Offices of Christ?—The Offices of Christ are those of the Mediator between God and man (I. Tim II. 5, 6)—*i. e.,* of Prophet, Priest and King. *S. Thos. III. 26. 1, 2: Schouppe, VIII. 273-295: Liddon's Some Elem. 228-231: Pearson, 165-187.*

2. By His *Prophetic Office,* the Divine Word is "the Light which lighteneth every man that cometh into the world." He enlightens men at all times through the medium of visible *nature,* in which He is *immanent,* and which declares the glory and eternal Godhead of its Maker (S. John I. 4, 5, 9, 10: Rom. I. 20). He teaches men also through *supernatural revelation* (cf. Q. 17); (a.) in ancient times, through Angel, theophany, and type, and *through the Prophets* to whom He gave the special inspiration of the Holy Ghost (Heb. I. 1: II Pet. I. 22): (b.) by

virtue of the Incarnation, in a new manner (Heb. I. 1, 2), during His earthly Ministry, *in Flesh,*—speaking directly to men with Personal authority, although in conformity to the will of the Father (Deut. XVIII. 15: S. Mark I. 22: S. John I. 14: VI. 14: VIII. 28, 29: XII. 49, 50: Col. II. 9): (c.) now, *through His Church,* to which He has given His Spirit to guide her into all truth (S. John XVI. 7, 13, 14: Ephes. III. 11, 12: I Tim. III. 15): (d.) in the life to come, by means of His *glorified Humanity,* through the mediation of which we shall enjoy the beatific vision of God (II Cor. III. 18: I Cor. XIII. 12: S. John XIV. 19: Col. I. 15: II. 9: Heb. X. 20). *Liddon's Bamp. Lec. 169-172: Some Words of Christ, Ser. I: S. Thos. III. 7, 8: Pearson, 168-170: Mason, VI. 7, 8: Schouppe, VIII. 283, 288, 293.*

3. The *Priestly Office* of Christ is His Personal *mediation* between God and the creature; whereby He imparts the supernatural gifts of God to us, and offers up to God, on our behalf, our self-oblation and devotions (Psa. CX. 4: Heb. V: IX): (a.) before the Incarnation, He signified this *symbolically,* but the symbol "did not effect what it figured" (Heb. IX. 8-15: X.

1-14): (b.) during His earthly ministry, He fulfilled those *personal conditions* and those *saving works,* on our behalf, which make His Priesthood perfect and effective for us (Heb. II. 9-11: V. 6-10): (c.) He now *offers us up,* in Himself, to the Father, in heavenly places; bestowing also His *gifts of grace* upon us, by the operation of the Holy Ghost in His Body; and makes effective the *Sacramental symbols,* by means of which we take part in what He does in heaven for us, and appropriate the benefits of His Passion (Heb. III. 1: IV. 14: Ephes. IV. 8: V. 27): (d.) in the life to come, we shall be able continually to *approach our God,* through His glorified *Flesh,* and shall, by reason of our union with that Flesh, become partakers of all spiritual blessedness (I Tim. II. 5, 6: Heb. X. 20: II Pet. I. 4). *S. Thos. III. 22: Milligan's Ascension, Lec. II. et seq, esp. pp. 110, 111: Schouppe, VIII. 279-282, 287, 290-292: Pearson, 170-172: Hooker, VIII. 4. 6: Jackson, B. IX.*

4. By reason of His *Kingly Office,* our Lord is Ruler of the creature, Bishop of souls, and Judge of mankind (Zech. IX. 9: I Tim. VI. 15: Acts X. 36: Rev. XIX. 16). (a.) Through all the ages, the *angelic hosts* obey His bidding, and the

elements are subject to His power, since He is the Image of the invisible God (S. Luke, VIII. 25: S. Matt. XXVI. 53: Col. I. 15-17: I. Tim. VI. 15: Heb. I. 3, 6): (b.) in ancient times, He *gave the Law* for man, which subsequently He obeyed as Man (Jer. XXIII. 6: Mal. IV. 2): (c.) during His earthly Ministry, He *re-enacted* and *unveiled* the inner significance of the Law, exemplifying its fulfilment in His own Person (S. Matt. V. 17: Heb. X. 7: I Pet. II. 21): (d.) He is the *Head of the Church,* which is His Body, and by means of its ministry is now the Chief Shepherd and Bishop of our souls (S. Matt. II. 6: XVIII. 18: Ephes. V. 23: Col. I. 18: Heb. II. 10: I Pet. II. 25: V. 4): (e.) at the end of the world, He will *judge* the quick and dead, and reward them according to their deeds (S. John V. 22, 27: Acts XVII. 31: Heb. XII. 23): (f.) in the consummation of things, His rule will be openly exhibited as in fact *the rule of the Father,* in Whom He exists from all eternity, and between Whom and the creature He is the Mediator (Dan. VII. 13, 14: I Cor. XV. 24-28). *Hooker, VIII. 4. 6: Ser. III. 1: Schouppe, VIII. 284, 285, 289, 294, 295: Pearson, 172-174: Jackson, VII. 207-213.*

Question 113.

Are the Offices of Christ Perpetual?—The Offices of Christ are perpetual and heavenly, and do not derive their necessity from the occurrence of sin; although they are performed for a time under earthly as well as heavenly conditions, and these conditions are affected by the fact of sin (Heb. VII. 15-17: 24, 25: VIII. 1, 2: XIII. 8). *S. Thos. III. 22. 5, 6: Freeman's Prin. of Divine Service, Vol. II. 142-145: Medd, §§ 10-14, 24, 25, 36, 37, 40, 41: Lec. IV: §§ 183-189, 200: Westcott in Heb. I. 2: VII. 16.*

2. The Offices of Christ are perpetual because they are performed by an eternal Person, from an eternal and heavenly standpoint. It is our Lord's relation in the Godhead, as the Divine Word, which fits Him to be the Mediator between God and His creatures (Q. 97. 2). Yet His Offices are performed under conditions which are finite, temporal, and (for awhile) earthly, in order that men may learn of His work and receive its benefits. *Milligan's Ascension, 97-103: Medd, §§ 10-14.*

3. Under any circumstances, if rational crea-

tures are to fulfil the end for which they were made, they must *learn* of God, pay their *devotions* to Him and receive His *benefits,* and *obey* His will. These conditions cannot be satisfied except through the mediatorial Offices of the Divine Word. Rational creatures, therefore, must always have had and must forever continue to have in Him their Prophet, Priest and King. His Offices began when such creatures began to be, and will continue as long as they remain—*i. e.,* forever. *Medd, §§ 24, 40, 41.*

4. It is not revealed whether the Mediator would have become Incarnate, if man had not sinned; but it is certain that the work of *Redemption,* with its conditions of humiliation and pain, would not have been involved in the mediation of the Word, if man had not fallen into bondage. The mystery of the Cross is an *effect,* a *revelation,* and a *remedy* of the mystery of sin (Q. 98. 4).

5. The Word was, in fact, made Flesh, and thenceforth fulfils His Offices in Flesh. It was necessary, therefore, that His Flesh should be anointed and consecrated by the gift of the Holy Ghost. Such an unction was involved in the very conception of Christ, for the Holy Ghost

exists in and is inseparable from the Word Who then took our nature upon Him (Q. 67). But the Holy Ghost descended upon Him in a special sense and visibly, after His Baptism, under the symbol of a dove, setting Him apart for His public Ministry. *Forbes' N. Creed, 111-113: Hooker, V. 54. 6: 7. 8: Pearson, 174-180.*

CHAPTER XX.

THE MYSTERIES OF CHRIST'S HUMILIATION.

Question 114.

What are the Chief Mysteries of the Childhood of Christ?—The chief mysteries of the Childhood of Christ are (a.) the Nativity: (b.) the angelic message to the shepherds: (c.) the Circumcision: (d.) the Presentation in the temple: (e.) the adoration of the wise men: (f.) His hearing the doctors and asking them questions. *I. Williams on the Nativity, P. I.*

2. The *Nativity* of Christ occurred in Bethlehem in fulfilment of prophecy (Mic. V. 2: S. Matt. II. 6) to show that He was of the house and lineage of David (I Sam. XVI. 18: S. Luke II. 4, 11), and, therefore, the legitimate heir of the throne of God's chosen people (S. Matt. II. 2). The name Bethlehem signifies in Hebrew, house-of-bread—a fitting place for the true Bread to be tabernacled in Flesh, which came down from heaven to give life unto the world (S. John VI.

32, 33). The lowliness of His birth exhibits His purpose of preaching to the poor (S. Matt. XI. 5: S. Luke IV. 18: II Cor. VIII. 9). The fact that the taxing of "the whole world" caused Him to be born in Bethlehem exhibits His subjection of Himself to the law for man (S. Luke II. 1: Gal. IV. 4: Phil. II. 7, 8). *S. Thos. III. 35. 7: Jackson, VII. 296-355: Schouppe, VIII. 228.*

3. From the *message of the Angels* to the shepherds we learn that the subject of the Gospel is Our Saviour Christ the Lord, and that His work is one of peace and good will to men (S. Luke II. 10-14). *S. Thos. III. 36. 5.* His *Circumcision* (S. Matt. II. 21) signifies that He came (a.) to fulfil the law (S. Matt. V. 17): (b.) to suffer and shed His Blood according to the Covenant for His people (Heb. XIII. 20: S. Matt. XXVI. 28: S. Mark XX. 24): (c.) shows the reality of His Flesh. *S. Thos. III. 37. 1: Jackson, VII. 355-363: Liddon's Christmas Ser. XXI.* The *Name Jesus,* then given, is His human Name, but signifies that He is *Jehovah* and the *Saviour* of mankind (Q. 109. 5). *I. Williams, §§ 8, 9: S. Thos. III. 37. 2: Forbes' N. Creed, 109-111: Liddon's Christmas Ser. XX: Schouppe, VIII.*

229, 230: Jackson, VII. 363-375: Pearson, 123-131: 142-145.

4. He was *presented in the Temple,* in obedience to the law, as the first-born of Mary (S. Luke II. 22-39), Who is also the First-born from the dead; and the accompanying gifts of a turtle dove and two small pigeons indicate the poverty of His parents (II Cor. VIII. 9). The second Temple of the Jews now became more glorious than the first, since the Being for Whose worship it was built manifested Himself openly in it—"the Light to lighten the Gentiles, and the glory of God's people Israel" (Hag. II. 6-9). *S. Thos. III. 37. 3.* The Blessed Virgin submitted to the rite of *Purification*—not because of defilement, but—to fulfil the law, and to avoid scandal. *S. Thos. III. 37. 4: I. Williams, § 12.*

5. Some of the incidents connected with the leading of the wise men to Bethlehem by a star (S. Matt. II. 1-11) were undoubtedly miraculous, and manifested Christ to the Gentiles, as the angelic message to the shepherds and His appearance to Simeon and Anna had manifested Him to the Jews. There is a tradition that the wise men represented three great races of the ancient

world, the Egyptian, Persian and Greek. If so, they fittingly represented the Gentile world (Isa. LXI). Their gifts of gold, frankincense and myrrh symbolized the royal dignity, the true Divinity which the wise men adored, and the coming Passion of the Holy Child. *S. Thos. III. 36: Liddon's Christmas Ser. XXII: Sadler's Emman. I. 1 Note: Bright's S. Leo, Notes 38, 39, 41: Schouppe, VIII. 231-235.*

6. The Holy Child's *hearing* the doctors in the Temple, and asking them *questions* (S. Luke II. 41-51), displays His submission to the intellectual conditions of childhood; while His *understanding and answers,* which so astonished the doctors, revealed His possession of *superhuman wisdom and knowledge.* His words, "wist ye not that I must be in the things of My Father?" reveal His *consciousness,* in childhood, of His Divine Sonship and Mission; while His subjection to His parents revealed His *condescension* to the conditions of human sonship (Phil. II. 6-8). *I. Williams, § 14: Sadler, in S. Luke II. 48-51.*

QUESTION 115.

WHAT ARE THE CHIEF MYSTERIES OF CHRIST'S PUBLIC MINISTRY?—The chief mysteries of

Christ's public Ministry are His (a.) Baptism: (b.) Temptation: (c.) Preaching: (d.) Miracles: (e.) Transfiguration.

2. By His *Baptism* (S. Matt. III. 13-17) Christ (a.) *sanctified water* to the mystical washing away of sin: (b.) showed that *righteousness* could not be fulfilled without Baptism. *S. Thos. III. 38: 39. 1-4: Schouppe, VIII. 240.* The *descent of the Holy Ghost* upon Him, after His Baptism (a.) *anointed* Him publicly for His Ministry (Q. 113. 5): (b.) *shadowed* the Christian Sacrament of *Confirmation,* in which the Holy Ghost ordains those who have been baptized to be soldiers of Christ and participators in the Priestly functions of the faithful. *S. Thos. III. 39. 5-8: Hooker, V. 54. 7-8.*

3. His *temptation* in the wilderness (S. Matt. IV. 1-11: S. Luke, IV. 1-13) came from the evil one and was *external,* since His perfect Manhood could not be the source of evil enticements (Qq. 89. 3: 111. 4). Like the temptation by which man fell, it was three-fold, and assailed every avenue through which evil can enter. Thus, He was tempted to (a.) *lust of the flesh,* by being asked to turn stones into bread: (b.) *lust of the*

eyes, by being offered immediate possession of the kingdoms of this world and their glory: (c.) *pride of life,* by being called upon to display before the Jews His spiritual power over the law of gravitation (I John II. 16). He won a victory over Satan on behalf of mankind, and set an example of what His members can achieve by His grace imparted to them. He could not have yielded to temptation, because He is God, but *being Man,* He felt its force and the painfulness of victory (Q. 109. 2: Heb. II. 18: IV. 15). *S. Thos. III. 40. 4: 41: Liddon's Bamp. Lec. 494-504, 522: Passiontide, 8, 9: MacColl, 140-149: Bright's S. Leo, Note 15: Schouppe, VIII. 122-126, 137-142, 241: Jackson, VII. 452-457: Wilberforce's Incarn. 65-68.*

4. The *preaching* of Christ was concerning *Himself,* as the Way, the Truth, and the Life; and concerning *His Church,* as the place in which to receive Him and enjoy His grace. His preaching was *gradual,* and adapted to the spiritual capacities of His listeners. Thus, He spoke to the carnal crowds in parables, so that those who were spiritually blind would not trample upon the pearls of His doctrine (S. Matt. XIII. 9-17: VII. 6); but to His chosen Apostles He spoke more

explicitly, after preparing their minds to receive the mysteries of His Kingdom. He spoke to all *with authority,* and not, as the scribes, with dependence upon argument (S. Matt. VII. 29). *S. Thos. III. 42. 1, 3: Liddon's Bamp. Lec. 169-172: Eastertide, XXXVI, XXXVII: Schouppe, VIII. 242: Trench on Parables, Ch. II.*

5. The *miracles* of Christ were (a.) primarily, *works,* ἔργα, by which His Divine Person naturally and inevitably expressed itself (S. Matt. VIII. 27: S. Luke XXIV. 19): also (b.) *prodigies,* τέρατα, by which the attention of men was enlisted (S. Matt. XV. 31: Acts II. 22): (c.) *powers,* δύναμεις, by which His mission and teachings were attested (S. Matt. XI. 3-5: Acts II. 22): and (d.) *signs,* σημεῖα, by which the glories which He came to reveal were indicated (S. John II. 11). They were most frequently works of *healing,* by which the mercifulness of His Mission was displayed (S. Matt. VIII. 17: IX. 6: S. Luke IV. 18: S. John IX. 4), and included the *casting out of devils,* to show that He came to deliver mankind from the power of Satan (S. Mark I. 24: S. Luke IV. 18: XI. 20-22: S. John III. 8). *Trench on Christ's Miracles,*

Prelim. Essay: Hooker, VII. 14. 11: S. Thos. III. 43. 1, 2, 4: 44. 3.

6. His *transfiguration* (a.) revealed the effect of the Incarnation upon the Flesh which He assumed: (b.) unveiled the glory which was His, even when the conditions of His humiliation concealed it from the eyes of men (Q. 108. 3): (c.) exhibited the glory which will belong to the saints hereafter, by reason of their incorporation into His Body. *S. Thos. III. 45: Schouppe, VIII. 243.*

QUESTION 116.

WHAT ARE THE CHIEF MYSTERIES OF THE PASSION OF CHRIST?—The chief mysteries of the Passion of Christ are His (a.) Paschal Feast: (b.) Agony in the garden: (c.) Crucifixion: (d.) Death.

2. The *importance* of the doctrine of the Passion can hardly be exaggerated. Logically, no doubt, and, therefore, in such systematic Outlines as these, it is included in and subordinated to the mystery of the Incarnation; but the emphasis of Holy Scripture shows that *practically* it is to be reckoned as one of *the primary Mysteries of the Faith,* taking rank along side of the doctrines of

the Trinity and the Incarnation. We need to insist upon this, for many writers, in their desire to set forth the richness of the mystery of the Incarnation, have minimized the doctrine of the Passion and thus have obscured the fact that, as sinners, *all our hopes rest upon what the Passion of Christ has secured for us.*

3. At His Paschal Feast, Christ instituted the Holy Eucharist, whereby (a.) He *offered Himself* in will, speaking of His Blood as already shed (S. Matt. XXVI. 28): (b.) we make a *memorial* of His Passion and receive its benefits. He unveiled that *heavenly Priesthood* which the Passion has made possible, by offering an *Eucharistic Prayer,* wherein the events of His earthly humiliation are spoken of in the past tense (S. John XVII). *Milligan's Ascension, 153-156: Bernard's Central Teaching of Christ, P. III.* He also instituted the Sacrament of Penance by washing the Apostles' feet, thereby providing for the application of His Passion to the remission of such mortal sins as are post-baptismal (S. John XIII. 4-12). *Mason, IX. 18: Bernard's Central Teaching, I. iii.*

4. The acuteness of Christ's *agony in the*

garden was caused by the burden of sin which He had taken upon His holy Body, and by His Divine perception of the spiritual horror of the drama upon which He was entering. Mere dread of physical suffering does not account for it. His prayer and its qualifying phrase signify at once the fierceness of His battle with Satan, and the perfect conformity of His human will to the Divine (S. Matt. XXVI. 36-46: S. Mark XIV. 32-42: S. Luke XXII. 39-46: cf. Lam. I. 12: Heb. V. 7, 8). *S. Thos. III. 46. 6, 8: Jackson, VII. 384, 472-485, 502 seq: Mason, VI. 17.*

5. The details of His Passion fulfil many prophecies (*e. g.*, Psa. XXII. cf. S. Luke XXIV. 25-27: S. John XIX. 28). *Pearson, 326-330, 356-361, 376-378, 389, 390: Jackson, VIII. c. 23-33.* The *manner* of His death shows (a.) that He was reckoned among transgressors and slaves, as does also the price of His betrayal (Isa. LIII. 12: Zech: XI. 12, 13: S. Matt. XXVI. 14, 15. cf. Gen. XXXVII. 28): (b.) that He was mediating, as suspended mid air, between heaven and earth: (c.) that He was forsaken of men and deprived, so far as His human enjoyment was concerned, of the manifestations of Divine favour (Isa. LIII.

3: S. Matt. XXVI. 56: Psa. XXII. 1, 6-8: S. Matt. XXVII. 46): (d.) that by His Passion, He was to draw all men into the outspread arms of His mercy (S. John XII. 32, 33). The words which He uttered from the Cross show that His work was one of (a.) remedy for sin (S. Luke XXIII. 34): (b.) reconciliation of penitent sinners (S. Luke XXIII. 39-43): (c.) provision for holy souls (S. John XIX. 25-27): (d.) bodily pain (S. John XIX. 28): (e.) spiritual pain and isolation (S. Matt. XXVII. 46): (f.) complete salvation (S. John XIX. 30): (g.) sacrifice of what had been sanctified and perfected to the Father (S. Luke XXIII. 46). *Pearson, 338-343, 361-371: Forbes' N. Creed, 209-213.*

6. The Passion culminated in *death,* that Christ might bear the full consequences of sin, which demanded death as its penalty (Ezek. XVIII. 4, 20), and by His victory over death assure us of a similar victory hereafter (I Cor. XV. 54-57). *S. Thos. III. 50: Pearson, 378-388: Schouppe, VIII. 337: Dale, Note D.* By His *burial* the reality of His death was proved. *S. Thos. III. 51: Pearson, 389-402: Forbes N. Creed, 221-224: Trid. Catech. V. 6-9.* By His

descent into hell He underwent those conditions of death in which all men share. He also preached to the spirits in prison (I Pet. III. 18-22: Col. II. 15), and removed His saints to Paradise. *S. Thos. III. 52: Huidekoper's Mission of Christ, 48-54, 66-78, 164-171: Forbes' N. Creed, 224-226: Schouppe, VIII. 246: Medd, §§ 151-153.* Neither His Body in the grave nor His Soul in hell were separated from His Godhead, but were withheld from corruption and the power of hell by virtue of the Hypostatic Union (Psa. XVI. 10: Acts II. 24-27). *S. Thos. III. 50. 2, 3: Pearson, 383: Hooker, V. 52. 4: Forbes' N. Creed, 223, 224: Bright's S. Leo, Note 96: Mason, VII. 1.*

QUESTION 117.

WHAT ARE SOME OF THE TRUTHS INVOLVED IN THE DOCTRINE OF THE PASSION?—Some of the truths involved in the doctrine of the Passion are (a.) the convenience of the Passion: (b.) its vicarious nature: (c.) its objective efficacy: (d.) its universality: (e.) its infinite merit: (f.) its mysteriousness.

2. The Passion did not result from any external necessity or compulsion, for it was vol-

untary on the part of both His Father and Himself (S. Matt. XXVI. 53: Heb. X. 6, 7: S. John III. 16). But, so far as we can see, no other means was so convenient for our salvation, since the Passion accomplishes so many incidental purposes which aid our salvation—*e. g.:* (a.) it demonstrates the love and mercy of God Who willed so great a Sacrifice on our behalf (S. John III. 16: Rom. VIII. 31, 32): (b.) it vindicates the justice of God, Who required such satisfaction for our sins, and, while allowing the Just to suffer for the unjust, does not exempt sinners from making His sufferings their own (Heb. IX. 22: X. 4-12: I Pet. III. 18: Rom. VIII. 17: Col. I. 24): (c.) it displays the awfulness of sin, which occasioned such a remedy, and thus moves men to repentance (Isa. LIII. 3-6): (d.) it affords an example, which points us to the way of suffering as the way of life (S. Luke IX. 23-25: Phil. II. 5-8: Col. I. 24: I Pet. II. 20, 21). If God's eternal foreknowledge and the predictions in the Old Testament are assumed, the Passion is seen to have been inevitable and necessary (S. Matt. XXVI. 53, 54: S. Luke XXIV. 25, 26: Rev. XIII. 8). *S. Thos. III. 46. 1-4, 9-11: Bright's S. Leo, pp. 36, 46: Notes 83, 135: Liddon's Some*

Elem. 160, 161: Pearson, 331-333, 343-345: Oxford Ho. Papers, 2nd. Series, pp. 40 seq: Mason, VI. 3, 11: Norris, 262-265: Cur Deus Homo, II. 18. 4: Trid. Catech. V. 4, 7, 15.

3. The Passion was *vicarious*. He endured it alone, and as our scape-goat or *substitute* (Isa. LXIII. 3-5: S. Matt. XX. 28: II Cor. V. 21: I Pet. III. 18. cf. Levit. XVI. 7-10, 20-22). His Passion cannot be imitated adequately, nor repeated by us. Yet He suffered as one of us—the Second Adam. We must, therefore, *appropriate* His Passion by mystical and sacramental union with Him in order to receive its benefits (Col. II. 12-14: S. John VI. 47-58: Ephes. V. 30-32), and must "fill up that which is behind of the afflictions of Christ" (Col. I. 24), following the example of His patience (Heb. XII. 1, 2). Christ did not suffer to end our sufferings at once, but to constitute them our means of making satisfaction and thus of finally escaping from them (I Pet. V. 10). *Liddon's Univ. Ser. 1st. Series, 183: Bright's S. Leo, Notes 6, 72, 80: Hooker, Ser. II. 31: S. Thos. III. 22. 4: Schouppe, VIII. 306, 318-321: Wilberforce's Incarn. 39 seq: Sadler's Emman. 16-21: Milli-*

gan's Ascension, 268-274: 341-343: Norris, 222: Dale, pp. 391-397: Lec. X: Note H: Oxenham, pp. 319 seq.

4. The Passion, like the other mysteries of the Gospel, has *objective efficacy*. It is, indeed, a *moral exhibition* (Lam. I. 12), an *amen of humanity* (Heb. II. 11-14), and many other things (Qq. 113. 4: 117. 2); but it is chiefly the *means* by which God accomplishes for us what is not otherwise available. The benefits of the Passion, which, as has been shown, depend upon sacramental and moral conditions, are both *objective*, as changing our relation to God, and *subjective*, as remedying our condition (Q. 118). *Bright's S. Leo, Notes 74, 85: Dale's Atonement, 299-310: Norris, 74, 75: S. Thos. III. 48. 6.*

5. The Passion was *universal*, in that it affected the entire Manhood of Christ. It was also *greater* than any passion ever borne by others; partly because of the perfection and greater sensitiveness of His physical constitution, partly because of the struggle which He underwent in order to vanquish Satan, and partly because His superhuman knowledge enabled Him to realize more completely the details of His

agony (Q. 116. 4). *S. Thos. III. 15. 4-9: 46. 5-7: Jackson, VII. 457-462: Oxenham, pp. 313-319: Trid. Cat. V. 2, 13.*

6. The *meritoriousness* of the Passion is derived from the *obedience* which accepted it (Phil. II. 6-11). *S. Thos. III. 40. 4: 47. 1-3: 48. 1: Sadler's Emman. 186-188: Wilberforce's Inc. 151-156: Jackson, VII. 494-502: Bright's S. Leo, pp. 20, 21: Mason, VI. 12.* Its *value is infinite,* for, although the Godhead did not suffer, yet a Divine Person did, in His Manhood, and the suffering of such a Person cannot have any *internal* limits to its efficacy. *S. Thos. III. 46. 12: Forbes' N. Creed, 213, 214: Liddon's Univ. Ser. 1st. Series, 169-182: Wilberforce's Incarn. 156-166: Hooker, V. 52. 3 fin: Pearson, 333-338: Bright's S. Leo, Notes 6, 30: Schouppe, VIII. 329: Jackson, VII. 493, 494.* It follows that (a.) Christ's death *need not be repeated,* although it must be *appropriated* by those who would be benefitted by it (Q. 117. 3). He died *once for all,* although He ever continues to offer His living Manhood, which has passed through death, with perpetual intercession for us (Rom. VI. 9: Heb. X. 10-14: VII. 24, 25). *Schouppe, VIII. 307-309, 322-329: Owen, XV. 5: Milligan's Ascen.*

116-136. (b.) He died for all men, whether of preceding or following ages. *Universal Redemption* has been achieved, although particular souls may lose its benefits by refusing to fulfil the conditions under which they can be received (S. John XII. 32: III. 14, 15: Rom. XI. 32: VIII. 19-23: I Cor. XV. 22: II Cor. V. 14, 15: I Tim. II. 4, 6: Heb. V. 9). *Bright's S. Leo, Note 67: Schouppe, VIII. 302-304, 315-317: Norris, 74, 75: Jackson, X. 66-71: VIII. B. 9. c. 5.*

7. The Passion is the *most complex of mysteries,* and cannot be explained adequately or consistently by any human theory. The most that can be done, and all that is here attempted, is to collect such elements of the mystery as are discoverable in Holy Scripture, and to present them in *logical order,* for convenience of apprehension. The peculiar complexity of the mystery is due to the moral disorder, necessarily complicated, which it is designed to remedy. *Mason, VI. 21.* [For general treatment of the doctrine of the Passion, see *S. Thos. Sum. Th. III. 46-52: Dale on the Atonement: Oxenham's Catholic Doc. of the Atonement: Norris' Rudiments of Theol: Milligan's Ascension, Note B. pp. 340 seq: Magee on the Atonement: Jackson, Vol. VII.*]

QUESTION 118.

WHAT ARE THE EFFECTS OF OUR LORD'S PASSION AND DEATH?—The effects of our Lord's Passion and Death, as revealed in Holy Scripture, are in general, to remedy the fall of man from grace, and to accomplish the offering of his life recovered from death and Satan, in the Body of Christ, as an acceptable Sacrifice to the Father—his bounden duty and service. In particular, (a.) to remedy sin and its effects upon our *nature:* (b.) to rectify the *personal relations* in which we stand because of sin (cf. the effects of man's fall, Q. 89. 4). *Trid. Catech. ch. V. Quest. 14: Sadler's Emman. 16-21, 189-191: Norris, 274, 275: Oxenham, 108-113.* [For Biblical passages, see *Dale, Note B.*]

2. By way of *remedying sin* and its effects upon our nature, (a.) our consciences are *cleansed* from sin by being sprinkled with the precious Blood of Christ (Zech. XIII. 1: S. Matt. XXVI. 28: S. Luke XXIV. 46, 47: S. John I. 29: I Cor. XV. 3: Gal. I. 4: Ephes. I. 7: Heb. IX. 22-28: I John I. 7-9: Rev. I. 5: VII. 14): (b.) our spiritual faculties are *healed* of their wounds by the impartation of His living and life-giving Man-

hood, perfected through suffering (S. John I. 12 13: III. 14-16: S. Luke X. 30-35: Rom. V. 6: II Cor. V. 17: Gal. VI. 15: Tit. III. 5, 6: I Pet. II. 24: I John V. 11: Rev. XXII. 2: Num. XXI. 8, 9: Isa. LIII. 5): (c.) we are thus purged from dead works to serve the living God, and are made pure and *unblamable* in His sight (Rom. VIII. 4: Col. I. 21, 22: I Pet. II. 24: Ephes. V. 25-27). *S. Thos. III. 49. 1: Pearson, 132, 133: Jackson, Vol. X. 318, 319: Norris, 194-197, 204-209: Dale, Lec. VIII: Note C: Liddon's Advent, 163-165, 237-242: Ser. XIV: Passiontide, 70-79.*

3. By way of restoring and perfecting the *Divine likeness* in us, the *merits* of Christ's Passion are applied. Thus we are (a.) *justified* morally by His righteousness, imparted to us in the Sacraments (Isa. LIII. 11: Jere. XXIII. 5, 6: XXXIII. 14-16: Rom. III. 21-26: V. 21): (b.) *sanctified* progressively by the operation of the Holy Ghost restored to us in the Body of Christ (Ephes. V. 25-27: Heb. X. 10, 14-17: Tit. II. 14: I Pet. I. 2: Acts II. 33, 38: Rom. VII. 14-23): (c.) *conformed* to the Image of God's Son by adoption and grace, so as to become worthy of offering ourselves as a holy and

living Sacrifice to God in His Son (Rom. VIII. 28-30: Ephes. III. 7, 11-13: IV. 24: Col. III. 3, 10: Heb. II. 10, 11: X. 19, 20). *S. Thos. III. 19. 3, 4: 48. 1: Bright's S. Leo, 50, 51: Note 80: Schouppe, VIII. 300, 311: 330-336: Norris, 79-81, 223-225: Trid. Sess. VI.*

4. By way of deliverance from *personal enslavement* to Satan, (a.) we are *redeemed* from sin and its author, with the *ransom* or price of the life-blood of Christ (S. Matt. XX. 28: S. John X. 11, 15, 18: Acts XX. 28: Ephes. I. 6, 7: Col. I. 13, 14: I Tim. II. 5, 6: Tit. II. 13, 14: Heb. IX. 12: Rev. V. 9): (b.) Christ has broken the gates of brass, has spoiled the Principalities and Powers of darkness, and has *conquered Satan* openly on our behalf, obtaining *victory over death;* for Satan could find nothing in Him by which to acquire dominion over Him (S. Luke X. 17-20: S. John XII. 31, 32: XIV. 30: Col. II. 15: Heb. II. 14, 15): (c.) we are able, in Christ, to pass victoriously through and beyond death, in the power of an endless life offered up to God (Job XIX. 25-27: I Cor. XV. 54-57: Ephes. II. 5, 6: Col. III. 1-4: II Tim. I. 10: Heb. VI. 19, 20: Rev. XXI. 4). *S. Thos. III. 48. 4, 5: Forbes' N. Creed, 217: Schouppe, VIII. 296-298, 301-305, 312-317:*

Jackson, Vol. VII. 434-436, 505-507: Medd, §§ 175, 176: Norris, 81-84, 197-204, 209-212, 227-231, 268-272.

5. By way of restoration to *Divine favour*, and accomplishment of an acceptable *Sacrifice* of ourselves to the Father, Christ (a.) *took our sins* upon Himself (Isa. LIII. 6, 11, 12: II Cor. V. 21: Gal. III. 13: Heb. IX. 28: I Pet. II. 24): (b.) bore their *penalty* (Isa. LIII. 5, 8: I Pet. III. 18), and made *expiation* and *satisfaction* for our sins (I Cor. V. 7: Heb. X. 11, 12): (c.) became, in His Flesh, our place of *propitiation* and *reconciliation* by means of our sacramental union with Him and our repentance and fruits worthy of repentance (Rom. III. 25: V. 10, 11: II Cor. V. 18-21: Ephes. II. 15-18: Col. I. 20-22: Heb. II. 17: I John II. 2: IV. 10). *S. Thos. III. 22. 3, 4: 48. 2, 3: 49. 3, 4: Forbes' N. Creed, 215-219: Liddon's Univ. Ser. 1st. Series, 184, 185: Bright's S. Leo, Notes 6, 54: Schouppe, VIII. 299: Jackson, Vol. VII. 468-472, 490-502, 507-511.*

6. By His own Blood Christ has entered, once for all, into the true Holy of Holies (Heb. IX. 12) and now offers His Manhood, and us in it, with perpetual intercession, to the Father (Ephes. II.

18: V. 27: Col. I. 21, 22: Heb. II. 17, 18: IV. 14-16: VII. 24, 25: IX. 24)—a living and glorified Manhood, but one which has passed once for all through suffering and death, and thus has acquired an indelible character which is acceptable to God (Heb. II. 10, 11: V. 8-10). On earth, we offer that same Manhood to the Father, and ourselves in mystical union with it, by means of the Eucharistic Oblation; making at the same time a Memorial of Christ's death and receiving its benefits (Q. 101. 4: I Cor. XI. 24-26). *S. Thos. III. 49. 5, 6: Milligan's Ascension, 127-136, 138-142, 264-268, 307-313: Medd, § 72: Owen, XV. 5: Mason, VI. 19: VII. 3: Oxenham, Excurs. VIII. pp. 379 seq.*

QUESTION 119.

WHAT HAVE BEEN THE CHIEF THEORIES OF THE PASSION?—The chief theories of the Passion have been (a.) the Patristic: (b.) the Anselmic: (c.) the Lutheran and Calvinistic: (d.) the Socinian: (e.) the Arminian: (f.) the Grotian: (g.) the Tridentine: (h.) of the Thirty-nine Articles. *Oxenham's Cath. Doc. of the Atonement, ch. II-VI: Dale, Lec. VII, esp. pp. 297-299.*

2. The *ancient Fathers* were too absorbed in

their defense of the doctrine of Christ's Person to formulate a theory of the Passion, but for one thousand years the common opinion seems to have been that the *ransom* of Christ's life-blood was *paid to Satan*. It was agreed, of course, that the *Sacrifice* was *offered to God*. How they would have formulated their ideas in the presence of modern criticism we cannot tell. Their point of view, however, was a strong sense of the reality of man's enslavement under Satan, and of man's moral obligation to satisfy the terms of the bond to which his free acceptance of Satan's bribe had subjected him. Christ was thought to have taken advantage of Satan's spiritual and judicial blindness, and, under the veil of sinful flesh, to have induced him to overreach himself by exacting satisfaction of an Infinite Person, in Whom he could find nothing—thus forfeiting his power over man without being able to retain his hold upon man's Representative. Certain Anglican Divines have advocated this theory in modern times. *Huidekoper's Miss. of Christ to the Under World, 78-97: Bright's S. Leo, pp. 42, 43: Note 65: Oxenham, ch. II, III: Jackson, VII. 502-511: Forbes' N. Creed, 214, 215: Hagenbach's Hist'y of Doc. §§ 68, 134. cf. S. Thos. III. 29. 1.*

3. *S. Anselm* rejected the idea of a ransom paid to Satan, and urged that of a debt paid to God. He said that Redemption was *necessary;* and not possible except through the death of Christ. (a.) Sin had robbed God of His due: (b.) justice required that man should pay the debt, but Divine power was necessary to accomplish it. Therefore the God-man did it: (c.) the obedience of the God-man was due; but not His death, since He was sinless: (d.) Christ paid this debt, however, and earned for others what he needed not for Himself, receiving gifts for men. *S. Anselm's Cur Deus Homo, I. 11, 21, 24: II. 4, 6, 10, 18, 19: Oxenham, 181-188: Hagenbach, § 180.*

4. The *Protestants* and *Reformers* broke away from the Apostolic Ministry, and thus lost their hold upon the truth of our real union with Christ. His death came to be viewed as an external and past fact simply;—the present mediation of Christ's living Body through the Sacraments being overlooked. *Bright's S. Leo, 50, 51.* Luther and Calvin regarded the Passion as chiefly a *vicarious punishment* which Christ bore *in our stead.* Moreover, the efficacy of this Passion for our salvation was thought to arise—not from any real imparting of Christ and His

merits to us, but—from mere *imputation* of His righteousness to us. The ground of this imputation is *fides informis,* or intellectual assurance, according to Luther; or *election,* according to Calvin, who denied that Christ died for all men. Both regarded sanctification as a contingent *effect* of justification, rather than a *necessary part* of it. *Oxenham, 221-242: Mohler's Symb. § 14.*

5. The *Socinians* reacted from the view of Luther and Calvin. They isolated the truth of human accountability and, like the Pelagians, insisted upon the integrity and sufficiency of man's will. They regarded the Passion as an *exemplary drama* merely, without objective efficacy, and denied the supernatural element of the mystery altogether. *Oxenham, 245, 246: Hagenbach, § 268, Notes 7, 8.*

6. The *Arminians* returned to the truth so far as to assert the coöperation of grace and will, but rejected the penal aspect of the Passion altogether, looking upon it as a Sacrifice merely. *Oxenham, 246.*

7. *Grotius* said that Christ suffered in order to exhibit and satisfy the external and *governmental justice* of God. He did not see that we

must make Christ's death our own and ourselves achieve a moral satisfaction for our sins, by the grace of Christ. *Oxenham, 252-263: Hagenbach, § 268, Note 9.*

8. The Council of *Trent* considered man's part in the death of Christ, insisting (a.) that it is covenantal and *sacramental:* (b.) that Christ's righteousness is *imparted* to us: (c.) that the faith which justifies, *fides formata,* includes charity and *good works,* which are obligatory and, by reason of the grace of Christ, *meritorious. Oxenham, ch. VI.*

9. The *Thirty-nine Articles* say that Christ suffered "to reconcile the Father to us, and to be a *Sacrifice,* not only for original guilt, but also for actual sins of men" (Art. II): and that "the offering of Christ, once made, is that perfect *Redemption, Propitiation* and *Satisfaction,* for all the sins of the whole world; both original and actual" (Art. XXXI). Thus, our Articles regard the Passion as primarily a Sacrifice or Offering, having Redemption, Propitiation and Satisfaction for attendant effects. Such, therefore, is the ground taken in these Outlines. *Forbes and Browne, in loc: Oxenham, 267-270.*

CHAPTER XXI.

THE MYSTERIES OF THE EXALTATION OF CHRIST.

Question 120.

What is the Doctrine of Christ's Resurrection?—The doctrine of Christ's Resurrection is that on the third day after His death (Jewish reckoning), the first day of the week, He resumed His Flesh under spiritual conditions, and rose from the dead for our justification, appearing to His disciples, the first-fruits of them that slept. *S. Thos. III. 53-56: Milligan's Resurrection: Liddon's Eastertide: Forbes' N. Creed, 226-235: Pearson, 451-479: Jackson, B. X. c. 29-34.*

2. The fact of Christ's Resurrection includes (a.) a re-union of the constituent parts of His human nature, *viz.:* His Flesh and Spirit: (b.) an essential and numerical identity of His risen Flesh with that in which He died: (c.) a change in the conditions of that Flesh: (d.) an objective efficacy of the Resurrection for the resurrection and justification of the members of His mystical Body. His Flesh retained its Fleshly

essence so as to be a real and tangible Body; but it became *spiritual, i. e.,* (a.) a perfect and plastic instrument of His spirit: (b.) subject, as to its tangibility, to the will of its owner, and both invisible and intangible to those who were lacking in grace and spiritual powers of discernment: *Milligan's Ascension, 15-20:* (c.) capable of modes of presence and action not previously possible: (d.) independent of carnal nourishment, and incapable of suffering. *S. Thos. III. 54: 55. 1, 2: Milligan's Res. 7-14: Liddon's Eastertide, 80-83.*

3. The Resurrection of Christ was inevitable, by reason of His Godhead. It was impossible that He should have been kept in a state of death; so that, if He had not risen we should have been in doubt as to His Person, and as to the validity of His claim to be the "Life of men" (Acts II. 24-31). *S. Thos. III. 53. 4: Liddon's Eastertide, VI: MacColl, 188-190.*

4. The exaltation of Christ, which began with His Resurrection, was also the *reward* which God bestowed upon Him on account of His obedience unto death (Phil. II. 6-11: Q. 109. 5). It was also His *justification,*—inasmuch as it

displayed to mankind the value of His Humiliation, which men had despised, and the inalienable glory of His Person. *S. Thos. III. 49. 6: Milligan's Resurrection, 153-159.*

5. The Resurrection of Christ is the greatest evidential miracle of the Gospel, (a.) warranting S. Thomas' exclamation, "my Lord and my God" (S. John XX. 26-28), since no one but God could raise Himself from the dead: (b.) establishing the truth of all that He had taught His disciples concerning Himself and His Kingdom: (c.) assuring us that He had not died in vain, but had accomplished a victory over death and our redemption (I Cor. XV. 12-19). *Liddon's Univ. Ser. 1st. Series, 192-195: Eastertide, XI. ii.*

6. As Christ had been "delivered for our offences," so He was "raised again for *our justification*" (Rom. IV. 25). His Resurrection had an objective efficacy and was a necessary factor in the work for which He became Incarnate. It was needed to secure the efficacy of His Passion; and completed the internal and spiritual exaltation of that human nature which He had assumed under earthly and humble conditions. By means of the Resurrection that humanity became what

its assumption by the Word required that it should become. The mystery of the Resurrection is complementary to the mystery of the Word-made-Flesh. *S. Thos. III. 53. 1: Milligan's Resurrection, 14-18, 129-152: Mason, VII. 2: Jackson, Vol. X. 316-325.*

7. By His Resurrection Christ has become the first-fruits of them that slept (I Cor. XV. 16, 17, 20), for (a.) it secures *our justification*, enabling us to rise from the death of sin to a new life of righteousness in Him: (b.) it makes His living Body, imparted to men, and made fruitful in them by means of the Sacraments, a life-giving principle to the *Bodies* of His Saints as well as to their souls, by virtue of which they shall be raised in glory when He comes in glory (I Cor. XV. 42 seq): (c.) it is the *type* as well as the *earnest* of the resurrection of His saints, showing that like Him they will re-assume the fleshly bodies in which they served their probation on earth, but under new and heavenly conditions. *S. Thos. III. 53. 3: 56. 1, 2: Liddon's Bamp. Lec. 351: Eastertide, XI. iii: XX: XXIII: XXV. ii: XXVIII: Univ. Ser. 1st. Series, 192-215: Forbes' N. Creed, 231-235: Milligan's Resurrection, 18-24, 160-170, 183-195: Hooker, V. 68. 12.*

QUESTION 121.

WHAT DID CHRIST ACCOMPLISH DURING THE TIME BETWEEN HIS RESURRECTION AND ASCENSION?—During the time between His Resurrection and Ascension, Christ (a.) gave proofs of His Resurrection: (b.) revealed the mission and economy of the Holy Ghost: (c.) taught His Apostles concerning His kingdom on earth and in heaven: (d.) gave the Apostolic Commission. *S. Thos. III. 55: Moberly's Great Forty Days: Medd, Lec. VII.*

2. That He might give the disciples infallible proofs of His Resurrection, Christ (a.) appeared visibly to them at various times (S. Mark XVI. 9, 10: S. John XX. 14: S. Matt. XXVIII. 9: S. Mark XVI. 12: S. Luke XXIV. 13, 34, 36: S. John XX. 19, 26: S. Mark XVI. 14: S. John XXI. 1-24: S. Matt. XXVIII. 16: 1 Cor. XV. 5-8: S. Mark XVI. 19: S. Luke XXIV. 50, 51): (b.) allowed S. Thomas to touch His Body (S. John XX. 26, 27): (c.) ate before them (S. Luke XXIV. 41: S. John XXI. 1-24): (d.) opened their understandings to see the necessity of His Resurrection (S. Luke XXIV. 25-27, 44-47). The Resurrection has been called "the most certain fact in

history." The testimony of the New Testament writers, who had seen Christ alive after His Resurrection, is so frequent and so woven into their writings as to form their very key-note. Moreover, their testimony derives special force from (a.) its sobriety: (b.) the fact that it was sealed by martyrdom: (c.) the fact that it was given among those who were in a position to disprove it, if false (Acts XXVI. 26). *Ring's Most Certain Fact: Row's Bamp. Lec. V-VII: Oxford Ho. Papers, 2nd. Series, pp. 120 seq: MacColl, 202-214: S. Thos. III. 55. 4-6: Milligan's Ascension, 3-5: Resurrection, pp. 32-38: Lec. II, III: Liddon's Eastertide, III-VII, IX. ii: X. 114-116: XI. 122-125: Bright's S. Leo, Note 117: Schouppe, VIII. 250, 251: Christlieb's Mod. Doubt, Lec. VII.*

3. Our Lord promised to His Apostles another Advocate, Whom He Himself should send from His Father—the Holy Ghost (S. John XIV. 16, 17: XV. 26: XVI. 7). The Mission of the Holy Ghost, our Lord said, was to guide the Church into all truth and to sanctify the elect members of that Body (S. John XVI. 8-15). But this Body mystical had to be formed before the Holy Ghost could come. To this end two things had

to be done: (a.) the earthly nucleus of its organization and its sacramental institutions had to be ordained; which was done by Christ, while on earth: (b.) the Body of Christ had to be enthroned in heaven, under such spiritual conditions as would enable the Holy Ghost to unite the earthly organization to it, and to descend into that ἐκκλησία; so as to make it the mystical extension of the heavenly Body, the seat of His own earthly work, and the sacramental vehicle of illuminating and sanctifying grace flowing from Christ's Body to His elect (S. John XVI. 7) *Ewer's Holy Spirit, 45-47: Milligan's Ascension, 158-224: Wilberforce's Incarn. ch. 13, 14: Bright's S. Leo, 50, 51: Liddon's Univ. Ser. 1st. Series, 63, 64: Mason, VII. 5.*

4. Before His final departure, Christ taught those things concerning His Kingdom, which His disciples had been unable to receive before they had seen His Passion and Resurrection. We know little concerning details; but must believe that He gave them sufficient directions concerning the organization of the Kingdom of which they were to be the actual founders (Ephes. II. 20)—particularly concerning its permanent

Ministry and Sacraments. *S. Clem. Rom. ad Cor. c. 42, 44.* It is well-nigh certain that all of the seven Sacraments were revealed by Him to the Apostles, whether the exact outward sign in each case was then instituted or not. Once possessed of fundamental principles, it was promised that they should be guided by the Holy Ghost, as occasion required, "into all truth" touching the details of their application (S. John XVI. 13). *Medd, §§ 155-162: Liddon's Eastertide, XXXVII. i: Bright's S. Leo, pp. 88, 89.*

5. Christ lodged all the powers pertaining to His Kingdom in the Ministerial hands of His Apostles, before leaving them. Claiming to have received "all power in heaven and in earth" (S. Matt. XXVIII. 18), "He breathed upon them, and saith unto them, 'Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain they are retained'" (S. John XX. 22, 23). The actual bestowal of the Holy Ghost, of which Christ's breathing was the promissory sign, was reserved until after His Ascension. Until then they were to wait in Jerusalem (S. Luke XXIV. 49). When thus "endued with power from on high" (ibid), they were to go into all the world,

beginning at Jerusalem, preaching repentance and remission (S. Luke XXIV. 47) to every creature (S. Mark XVI. 15), making disciples, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, for the remission of their sins (Acts II. 38), and dispensing the mysteries of truth and grace (S. Matt. XXVIII. 19, 20: XVIII. 17: Acts XX. 28: I Cor. IV. 1: I Tim. III. 15), personally and through the successors whom they should ordain, in the presence and power of their Lord, until the end of the world (S. Matt. XXVIII. 20). *Medd, §§ 157-162: Liddon's Eastertide, XXXIV.*

QUESTION 122.

WHAT DOES THE ASCENSION OF CHRIST SIGNIFY? —The Ascension of Christ signifies (a.) the withdrawal of His visible presence from this world, and His *Assession* or enthronement in Flesh, at the right hand of the Father, in heaven (S. Luke XXIV. 51: Acts I. 9: Heb. XII. 2): (b.) the assumption, in His Flesh, of such conditions as were necessaay to make His Flesh the means of our salvation and glory: (c.) His Priestly entrance into the Holy of Holies, not without Blood, to be our perpetual Intercessor (Heb. IX.

12, 15). *S. Thos. III. 57, 58: Hooker, V. 45. 2: 54. 9: 55. 6, 8: Pearson, 479-506: Liddon's Some Word's of Christ, XXII: Milligan's Ascension, I: Medd, § 163: Forbes' N. Creed, 236-238: Jackson, Vol. VIII. ch. 35-43.*

2. It is of faith that Christ is enthroned in heaven with that same Body which hung upon the Cross and in which He rose from the dead; "with flesh, bones, and all things pertaining to the "perfection of man's nature." Also that He "there sitteth, until He return to judge all men at the last day" (Art. III). This Assession is an objective factor in the work of Redemption. (a.) It completes the mysteries of the "taking of the manhood into God" by exalting that manhood to the conditions which properly follow upon its Hypostatic Union with the Godhead, achieved in the Virgin's womb. *Liddon's Univ. Ser. 1st. Series, 220, 221: Milligan's Ascension, 27-35: Mason, VII. 2:* (b.) it completes the conditions necessary for the sanctifying work of the Holy Ghost (Q. 121. 3). *Liddon's Univ. Ser. 1st. Series, 63, 64, 226-233, 242-244: Milligan's Ascension, 40-46, 158-224: S. Thos. III. 57. 6: Mason, VII. 3: Jackson, Vol. X. ch. 1-3: Wilber-*

force's Incarn. ch. 10-13: Bright's S. Leo, Note 118: Medd, § 165.

3. Had Christ continued visibly present on earth, His presence would, apparently, have benefitted those only who could approach Him under physical conditions. His withdrawal from the eye of sense has made possible a more effective and world-wide presence of His Body, and of Himself in it. The presence of the Holy Ghost in the Church does not displace that of Christ, but secures it; and all the members of His Body, by the sacramental operations of the Holy Ghost, can enjoy its blessings (S. John XIV. 16, 17, 22, 23: XV. 1-6: XVI. 22: S. Matt. XXVIII. 20). *S. Thos. III. 58: Liddon's Univ. Ser. 1st. Series, 221-233: Wilberforce's Incarn. ch. 10: Bright's S. Leo, 47, 48, 50, 51, 84: Note 72: Hooker, V. 54. 9: Mason, VII. 3: Owen, XV. 5.*

4. Christ has entered, by His Assession, in His glorified Humanity, with His own Blood, into the true Holy of Holies, as our Priest forever after the order of Melchizedech (Heb. V. 6-10: VII. 15-27: IX. 11, 12, 24-28). His Priestly work in heaven is called *Intercession*, by which is meant all that pertains to His mediation

between us and the Father. *Milligan on the Ascension, pp. 149-161.* (a.) He offers His living Manhood to the Father, a Manhood perfected by suffering (Heb. V. 6-10), and made acceptable as a Sacrifice on our behalf by being exhibited as a Lamb that had been slain, having passed through the death of the Cross (Rev. V. 6-14: XIII. 8). *Milligan's Ascension, pp. 127-142:* (b.) He presents within the veil, His Blood which has been shed for us, and pleads the merits of His death, on our behalf (Heb. VII. 25-27). *Wilberforce's Incarn. ch. 9: Milligan's Ascension, pp. 114-149:* (c.) in His Manhood He also offers, with their devotions, those who have become members of His Body through Baptism, and who, with faith, appropriate the merits of its Passion sacramentally and by repentance and works worthy of repentance (Heb. X. 10-22). *Medd, §§ 179, 180: Note, XIV: Oxenham's Atonement, 379 seq: Milligan's Ascension, pp. 153-156, 264-268, 307-313:* (d.) in that same Manhood, He bestows, by the operation of His Spirit and through the agency of His ministers, the blessings and graces of union, salvation, and sanctification, which are enjoyed by the faithful on earth; and also completes the work of sanctification in those of His

faithful members who have passed beyond the grave (Q. 121. 3): *Liddon's Advent Ser. XIV: Univ. Ser. 1st. Series, 50, 51: Mason, VII. 3:* (e.) He prepares for the faithful an everlasting habitation in heavenly mansions, to be entered upon in the life of the world to come (S. John XIV. 2, 3). *Liddon's Some Words of Christ, 337-341: Medd, §§ 183-187: Forbes' N. Creed, 238-241.*

QUESTION 123.

WHAT IS INCLUDED IN THE FINAL CONSUMMATION OF CHRIST'S WORK?—In the final consummation of Christ's work is included (a.) His quickening of the dead, at the end of the world: (b.) His appearing again in glory to judge the world: (c.) His distribution of creatures to their final habitations: (d.) His final establishment of the Kingdom of Heaven, or Church Triumphant. *[Fuller treatment of this subject will appear in Eschatology.]*

2. Our Lord's coming will be as a thief in the night and unexpected (S. Matt. XXIV. 36-50: I Thess. V. 1-4), although heralded by signs in the heavenly bodies, and by distress upon earth (S. Matt. XXIV: S. Mark XIII: S. Luke XXI).

At the sound of the last trump, the dead will rise again with their bodies, and all men will be gathered together in flesh to meet their Judge. *Jackson, B. XI. ch. 12.*

3. Christ will appear at that time in glory; and, as Son of Man, will sit on the throne of judgment, dispensing everlasting rewards and penalties, according to the deeds done in the body (S. John V. 22, 27: Acts XVII. 31: Heb. XII. 23). *S. Thos. III. 59: Forbes' N. Creed, 243-248: Jackson, B. XI. ch. 9-12: Medd, § 190: Pearson, Art. VII.*

4. Christ will thereupon send all creatures to the places prepared for them, and will render up His Kingdom to the Father—not ceasing Himself to be Lord of all, but—displaying His mediatorial position as the Representative and Image of the Father's Person before His creatures, and the High Priest of our profession before the Father's throne (Q. 112. 4: Dan. VII. 13, 14: I Cor. XV. 24-28). *Hooker, VIII. 4, 6: Ser. III. 1: Forbes' N. Creed, 241-243, 248-250: Medd, § 200: Note XVII: Dale, Pref. 7th. Edit. xxxii-xxxvii.*

5. Thenceforth there will be a new heavens and a new earth (Rev. XXI. 1-5), wherein all

will obey the Father revealed in His Son Jesus Christ. The lost Angels, therefore, and all the damned will fulfil the good pleasure of their Maker and exhibit His glory—however unwilling and unhappy they may be (Qq. 50. 3: 77. 5d: 112. 4). *Medd, §§ 175, 176, 178, 194, 195.*

CORRIGENDA.

Page 17, line 6: 110 instead of 10.
" 54, last line: omit ness.
" 125, Title of Chap. XVIII, THE PROPERTIES OF CHRIST.
" 182, line 8: ἐκκλησία instead of ἐκκλησ΄ια.

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